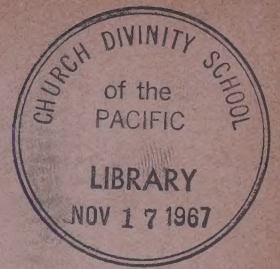


THE Episcopalian

DECEMBER, 1967



**Who put the earring in
the offering plate?**



Advent: The Christian Year begins

A MOTHER'S PRAYER

Lord God, I know now I am your servant, ordained at each Eucharist through loving Christ to serving people. My cassock is a pair of stretch pants, my surplice an apron.

I prepare the Holy Communion three times a day at my family table.

I train acolytes as best I can, with silent prayer and loud admonition, anxious forethought and serene action, quiet pride and hope and joy, love and faith.

I rise early to say matins, to praise You for the grace of another day's opportunity to do those things I had left undone.

Angelus is called by a baby's sleepy crying, ready for the afternoon nap.

Vespers is the shout of children frantically playing the day's last game, the noisy welcome of husband's arrival, the hubbub of the dinner table—crescendo of the day's activities.

Compline at last, quiet and contented release into sleep, temporary now but presaging eternal union one day with You.

My sick calls are made to children crying in the dark of night, and Lord, my heart brims with thankfulness for Your loving touch and tender Presence, for alone I am anxious and afraid.

My parish is my Jewish milkman, my Baptist friend who comes for morning coffee, my Roman Catholic neighbor who chats across the fence, my friends down the street who go to no church at all, the neighbor kids who play and fight in my yard.

And the girl who cuts my hair.

For all these people, Lord, there is simply not enough of me.

Can they possibly see You through me? ◀

BY JAN OLDS



LETTERS

NOT ONE VOICE

... Bishop Hines does *not* speak for me in his comments on civil disobedience. . . . If we agree that each man may obey the law at his own wish dictated by his conscience, we no longer have law and order . . . for all men are not noble people of good conscience. No one should know this better than clergy.

... the sweeping statement, "Negroes are in slavery or ghetto" is false. Nor is the plight of the poverty-stricken Negro always the fault of some white man. . . . "justice" has little to do with a poor child's going to bed hungry . . . unemployment is sometimes a matter of not wanting to accept the responsibility of a job, and . . . it is possible to live without roaches and rats even in a shack.

MRS. F. D. MCGUIRE
Arlington, Va.

FULL STORY, PLEASE

The article on priests' salaries in the September EPISCOPALIAN painted a rather dismal picture of how poorly we pay our spiritual shepherds . . . I

think the author did a disservice by not giving the full picture of clergy compensation. . . .

... no mention [was] made of housing . . . automobile . . . utilities allowances, paid pensions, paid insurance and other fringe benefits. . . .

... in my area . . . clergy are getting a full month's vacation from the first year of their employment—a privilege the writer will enjoy after 21 years with his present employers.

... let us please have the full story and not just one side of it.

ARTHUR T. QUINN
Baton Rouge, La.

KREMLIN CLIMATE

Now, Mr. President, about Vietnam (*September, 1967 issue*)

The Rt. Rev. Leland Stark overlooks (why?) a most important Hanoi "climate" for peace negotiations:

1. The Kremlin supplies North Vietnam with, it is said, 80 percent of their military supplies plus petroleum.

2. How certainly will not even start peace negotiations, bombing or no, unless the Kremlin agrees.

3. The Kremlin is very content with the effects of the Vietnam conflict on the U.S.A., namely: financial drain and strain; manpower involvement; disunity at home.

In the next issue

- Seminaries in Transition
- Who Stole Baby Jesus?
- When Laymen Level
- President and Dean

The Russian military budget recently approved substantiates this desire to continue the Vietnam conflict.

Nobody wants armed conflict, but one must be a realist, especially when estimating actions by the Kremlin.

BENJAMIN P. RICHARDSON, JR.
Old Greenwich, Conn.

PROFESSOR SPEAKS

I am almost always interested in the views of university students. I hear them daily and believe it is important to listen to them carefully. However sincere the speakers may be, their evaluations are not necessarily well founded, accurate, or even just. As interesting as student John Boswell's article, "Stop Treating Us Like Kids," must have been to many readers (THE EPISCOPALIAN, *October, 1967*), it did

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LETTERS

not report accurately or fairly what I believe to be the general nature of courses in religion as they are taught in reputable institutions of higher learning. . . .

I am primarily concerned to correct an impression given in the article that university courses in religion supposedly are aimed at salvaging the shaky faith of students. The kind of teaching Mr. Boswell refers to has no place within an university curriculum. . . . The aim is to learn as much as we can about the dynamics and meanings of religion so as to understand religious people and religious societies and to be able to distinguish between different kinds of religions. . . .

WILLIAM A. SADLER, JR.
Lennoxville, Que.

Thank you for printing the article, "Stop Treating Us Like Kids" by John Boswell.

It has cheered me more than words can say to know that we have young people like him in the Church who combine honest faith with a first-rate mind.

LOU CASSELS
Washington, D.C.

HELLO, HUSTONS

It was very interesting to read about my former Diocese of Olympia in . . . [the November issue of] THE EPISCOPALIAN. . . . Your . . . article failed to . . . mention one of the humblest men to ever serve in the American Episcopate, the Rt. Rev. S. Arthur Huston. . . . He served the diocese over twenty years. . . . Mrs. Huston still lives in the diocese and her fine son John, serves there as a . . . priest. . . .

THE REV. WARREN P. FRANK
Medford, Ore.

SEATTLE BY ARM CHAIR

Thank you for letting the stay-at-homes make the scene in Seattle.

MRS. JOHN W. YAGO, JR.
Charleston, W. Va.

PHOTO CREDITS — Edward T. Dell, Jr.: 18 (left and bottom). Jessie O'Connell Gibbs: 8-11. N. Bleeker Green: 46. Mrs. C. J. Maurer: 44. Nauka i Religia: 34. Religious News Service: 27, 30, 36. The Reporter: 29, 32.

November issue, page 17 (top):
Greg Gilbert, Seattle Times

CALENDAR OF EVENTS

December

- 2 (Channing Moore Williams, Missionary Bishop in China and Japan, 1910)
- 3 FIRST SUNDAY IN ADVENT
- 10 Universal Bible Reading, sponsored by the American Bible Society
- 4 (*Clement of Alexandria, Priest, c. 210*)
- 5 (John of Damascus, Priest, c. 760)
- 6 (Nicholas, Bishop of Myra, c. 342)
- 11 General Division of Women's Work, Seabury House, Greenwich, Conn.
- 10 SECOND SUNDAY IN ADVENT
- 10 Universal Bible Sunday
- 14 Executive Council of the Episcopal Church, extended departmental meetings, New York City (11), and Seabury House, Greenwich, Conn. (12-14)
- 12 Annual meeting, Friends of the World Council of Churches, New York, N.Y.
- 17 THIRD SUNDAY IN ADVENT
- 22, 23 EMBER DAYS
- 21 ST. THOMAS THE APOSTLE
- 24 FOURTH SUNDAY IN ADVENT
- 25 THE NATIVITY OF OUR LORD JESUS CHRIST
- 25 CHRISTMAS DAY
- 26 ST. STEPHEN, DEACON AND MARTYR
- 27 ST. JOHN, APOSTLE AND EVANGELIST
- 30 Episcopal Church Overseas Department, overseas exchange visitors, Seabury House, Greenwich, Conn.
- Jan. 1 20th Quadrennial Conference on World Mission of the Church, Cleveland, Ohio. Sponsor: University Christian Movement
- 28 THE HOLY INNOCENTS
- 31 FIRST SUNDAY AFTER CHRISTMAS

acquaint our readers with the Lesser Holy Days authorized by General Convention for trial use, we are listing (in parentheses) the supplementary observances. If a name appears in italics, a specialistle and Gospel have been authorized, as well as a Collect. The texts for these richments of the Calendar are published in *Lesser Feasts and Fasts* by The Church Mission Fund, 800 Second Ave., New York, N.Y. 10017.

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FOR YOUR INFORMATION

If you are not quite sure when to give out the Advent wreath or when to send out invitations to your Epiphany party, please check **THE CHRISTIAN YEAR CALENDAR**, pages 24 and 25. In pull-out form for easy transfer to home or parish bulletin board, the Calendar has become recognized as a handy question-answer by thousands of Episcopalians. *Extra copies, at ten cents each, postpaid, are available through the Circulation Department, The Episcopalian, Box 2122, Philadelphia, Pa. 19103.*

Advent is a time of anticipation. It is also a season when the familiar term, "ministry of the laity," comes into fashion again. Two features, "A MOTHER'S PRAYER," by **Jan Olds**, page 2; and "WHO PUT THE EARRING ON THE COLLECTION PLATE?", by **N. R. Ray**, page 12, bring honesty, warmth, and understanding of what this ministry means. Mrs. Olds, a Cleveland, Ohio, housewife, appears in our pages for the first time. Mr. Ray, treasurer of the Fifth Avenue United Church of Canada in Medicine Hat, Alberta, initially published his "confessions" in *The United Church Observer* and soon discovered his delightful essay had become an Interchurch Feature.

"THE CHURCH'S WHITE HOUSE," on page 22, is both a sensitive reminder about a great U.S. Anglican leader and an expertly guided tour of an important building. The author, historical writer **Arnold Nicholson**, is a former editor of *The Saturday Evening Post*. Ten years a vestryman at Christ Church, Philadelphia, Mr. Nicholson writes with special affection about Bishop William White.

In giving answers to "BUT WHAT DOES ST. JOHN'S DO?", page 8, **William McK. Chapman** shows that one concerned bishop and one wise leader can make a difference. Mr. Chapman, whose most recent book is *Remember the Wind* (Lippincott), is director of public relations and development at the Porter-Gaud School in Charleston, South Carolina.

continuing

FORTH and

The Spirit of Missions

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A Journal of Contemporary Christianity Serving the Episcopal Church

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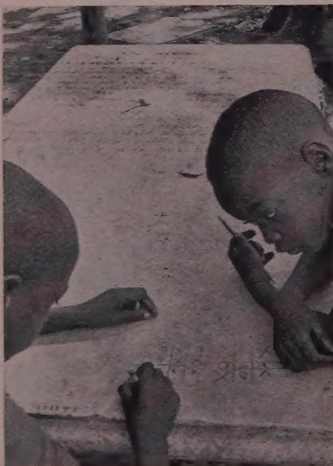
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How a community action program is renewing an abandoned mission in a Southern slum.

But what does St. John's Mission do?



"When I came to St. John's Mission, there was one Episcopalian. Me. Now there are more than eighty communicants," Father Henry Grant says. "There is a lot to be grateful for."



ST. JOHN'S Episcopal Mission Center in Charleston is near the heart of the toughest, meanest slum in South Carolina. The building dates back to 1840, when it was the Episcopal church for the suburban village of Hampstead. The piazza-ed wooden houses in its streets were built by business men of modest means, small versions of the grander houses raised by rich plantation owners down in the city.

At the end of a century—after World War II—the neighborhood had started to go rapidly downhill as many of its old families moved to new suburbs west of the Ashley River. Members of the St. John's congregation closed the original church and built a new one in suburban Oakland.

For a dozen years the deconsecrated old building mouldered, and the stones in its graveyard became submerged in a jungle of rank growth. The houses around it came to be

lived in mostly by country Negroes, moved to town after mechanical equipment had replaced the need for their hands.

Into this neighborhood five years ago moved the Rev. Henry Grant, a native of North Augusta, South Carolina, and former chaplain at Voorhees College, Denmark, South Carolina, from which he had been graduated. At the direction of his bishop, the Rt. Rev. Gray Temple of South Carolina, he was making a survey to find the Charleston neighborhood that needed help most.

He had found it. In the twelve-block slum surrounding the abandoned church were 1,800 Negro families, many with more than a half dozen children under fifteen years of age.

First job was to clear out the premises and make the old building serviceable. Second was to plow into community needs.

Father Grant's program budget for 1962, including his salary, was \$6,800. The national church contributed \$1,800 in 1963, and the budget went to a little over \$8,000. With increasing help from the Executive Council and private gifts, the program budget is now \$16,000. It would be hard to find an operation where such a meager sum goes so far.

Here is what goes on at St. John's Mission under the direction of Father Grant; his young assistant, Betsy Kohlet; a secretary; a janitor, and a half dozen volunteers.

► **Religious**—100 children enrolled in four Bible school classes. Three dozen candidates prepared for confirmation. Evening meditation services. Christmas program with pres-

Text continued on page 10

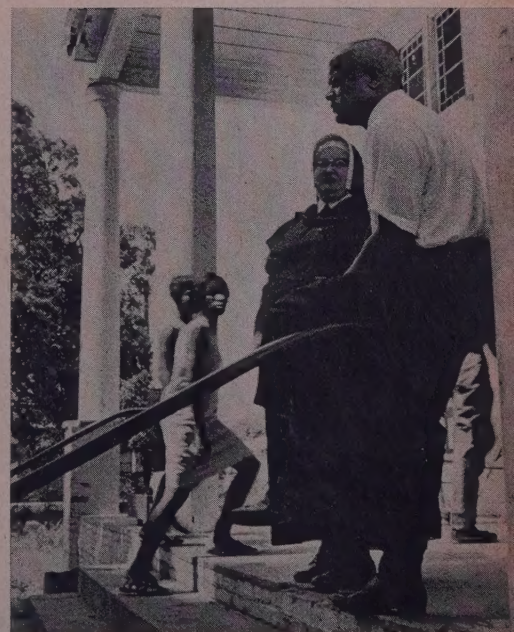
BY WILLIAM MCK. CHAPMAN



A typical street near St. John's Episcopal Mission, Charleston, South Carolina.



Hot lunches for the fifty children in Head Start classes make it possible for older brothers and sisters to stay in school while parents work.



Sister Mary Albert, from a Roman Catholic Neighborhood House, visits Father Grant. Arriving girls will attend sewing classes.

Children in party clothes dance merrily on gravestones before going on a picnic. People are sometimes shocked to find them playing in an abandoned graveyard. A more suitable playground is planned.

But What Does St. John's Mission Do?

ents for 200 children. Thanksgiving dinners for 100 families. Services at St. Stephen's Church, Father Grant, priest-in-charge.

► **Educational**—Boy Scouts, twenty-five boys; Girls' Club, fifteen girls; sewing class, three times a week, thirty-five girls, 8-15. Remedial tutoring during school year. Daily supervised study during school year. Field trips to museums, fire stations, and the airport. Head Start program, sixty children, ages 3-5, year round.

► **Counseling**—School dropouts, financial, marriage, family, medical referrals, other professional services, and evaluations.

► **Recreational**—Indoor and outdoor games, picnics, swimming trips.

► **Job Corps**—Charleston County males screened by Father Grant.

► **Housing**—Initiator of ten new units for mission-related families.

"The philosophy of St. John's from its inception is contained in the idea that people will be met and ministered to at their level," Father Grant says. "We minister to the needs of people—social, economic, and spiritual. We give all kinds of service here.

"I spend a good deal of time in Domestic Relations Court, juvenile division—in the Police Court with evictions—and in the Department of Public Welfare, where we iron out together countless problems. And I am deeply involved with the Office of Economic Opportunity through our Head Start and Job Corps programs. In emergencies we try to act fast: we arrange for food, housing, medical care, funds. After fast but careful



screening, we do what we can to tide over until proper permanent help can be secured."

Father Grant interviews all Job Corps applicants for Charleston and the Charleston County area. He screens more than all forty-five other counties in the state of South Carolina combined. This year the total accepted will be over 500.

Does the Job Corps operation hinder the work of the Center? No, says Father Grant. "It enables us to minister to young men on a much wider level than if we were trying to do it alone, although the financial benefit is negligible," he says.

The Head Start program has worked out beautifully, says Father Grant.

"We always had classes for little children, but whereas we were formerly only able to take care of

twenty to twenty-five children with one teacher, we now have sixty kids with four teachers," he says.

An additional benefit of Head Start is that older children do not have to drop out of high school to stay at home and care for the little ones while parents work.

One of Father Grant's proudest achievements is in higher education. Because of St. John's, seven boys and three girls are now in college on scholarships provided by friends of the mission.

Since Father Grant has been at the mission, he has conducted marriage services for about twenty couples with children and most of these have joined the church.

"Many of them had just not gotten around to it," he says. "Most of the marriages are working out well. I'm proud of these youngsters." ◀



Boy Scout troop, led by Scoutmaster Airman 3/C Anthony Spencer, builds leadership qualities at an early age.



Cleveland Gilliard's family move into one of the ten units of new housing built by friends of St. John's. Their old home was condemned.

Who put the earring in the offering plate?

MY ADVENTURES in stewardship began when I was appointed to the committee of stewards. I expected it would take a couple of evenings a month, but I was pleased to be able to do something for my church besides putting my money in the plate.

But, being an accountant, I soon discovered my church was in grim financial shape. There were no proper books of account—no purchase requisition procedures—no “central accounting,” and fifteen to twenty different bank accounts—confusing not only to merchants but also to the myriads of “treasurers” within the church. It added up to a colossal headache and my sympathies were certainly with the treasurer.

“Poor fellow,” said I, as I sank lower in my chair each meeting. It was only a matter of time before the treasurer submitted his resignation, and to my horror I found myself agreeing to replace him “for the time being”—possibly six months in all, while they found a permanent treasurer. The six months has now stretched into thirteen years and the stewards still are looking for my replacement.

The church now has a first-class accounting system, everyone seems reasonably happy, the bank is happy (which is very important), and we have practically completed paying for a new Christian education center.

As the needs of the church grew—not only for additional space, but for additional outreach projects for others less fortunate than ourselves



Who's the sadist who folds a dollar bill five times? Who's the historian still using 1961 envelopes? One man usually knows.

—I became embroiled in fund raising campaigns. Here I learned that one cannot very well ask for increased pledges without increasing one's own.

I now find I am giving ten times as much per week to the church as when I first began. Furthermore, I do not miss the money any more than I missed the original dollar I put on the plate. Now, when I am greeted with comments like “So you want more money—so what else is new?” —I can smile.

I am always eager to get at the counting of the loose offering. The button jar at home is kept well filled. Stubs of theatre tickets are common, bobby pins likewise. Now and then one runs across coinage from other countries.

Sometimes I encounter what could well be “conscience money.” I remember once a friend of mine put a \$20 bill on the plate. I was ushering and couldn't help noticing. After church I telephoned him and asked whether he wanted it credited to his envelope account. This man was just about the best Christian I knew so I was not surprised when he said, “That \$20 was given me by someone who thinks she owes the Lord a debt. Don't ask any more questions.” Every time I see a large bill I now wonder what story lies behind the gift.

I also found a lovely earring one time and turned it in to the church. No one has ever claimed it and I still think of it now and then and wonder if the other one is still sitting

someone's jewel box hopefully waiting for a mate. I also find carefully cut little pieces of paper. My small niece used to carry her purse around at all times and it was always stuffed with little bits of paper which were her "money." When the offering is received while the young ones are in church I can always look forward to such interesting items.

The envelopes are another weekly adventure.

One particular envelope always seems to be scented. Mentally I picture it prior to offering time resting in a handbag close to a not-too-tightly stoppered perfume vial.

Number 19 is probably one of the world's foremost users of Scotch tape. In spite of continuing research on how to make an envelope which will hold money without breaking, and yet can be easily and quickly opened, our friend religiously seals the entire back of the envelope each Sunday. Even my battery-operated letter opener at home fails on this one.

Number 261 used to be a Morse telegraph operator. I had been one as well, and we used to swap yarns about press wires out of Winnipeg. Each Sunday a little message would appear on his envelope in Morse code, reading "Greetings" or "Howdy, partner."

We use a large envelope so that bills need not be folded. I often wonder if people who can fold a dollar bill five times (try it) have sadistic tendencies.

Some members give everything to mission and nothing to local. Each time I see this I wonder how they expect the church to operate at all if everyone did that.

Once I noticed a heavy envelope with \$1 printed on it and containing 9 pennies. Enclosed with the pennies was a little note reading "Sorry, me short."

Another member of the congregation missed fourteen Sundays. On the fifteenth Sunday, instead of putting the total in one envelope, he patiently put the required amount

in each of the fifteen envelopes, tied them up with string and put them on the plate. There are times when "love thy neighbor" becomes difficult for a church treasurer.

But the reverse sometimes happens. Suppose a member misses ten weeks. The outside of the envelope will read \$1.50 local and \$.50 missions—total \$2.00. Inside the envelope is a \$20 bill. Unless a treasurer is careful and has no outside distractions, he discovers he has \$18 in extra cash without any idea where it belongs.

A good proportion of our congregation merely put money in the envelope without any designation on the face at all. An average offering takes about four and a half hours: from opening the envelopes to making up the deposit. If one had to refer to the master pledge record for each of these envelopes it would easily add yet another hour to the task.

The other week an envelope turned up with funds clearly marked on the outside. Everything was just fine except that this is 1967 and the envelope was one from 1961. The family using this envelope probably had its number changed six times in the intervening years. The church secretary checked back through old records and found the right family, and thus credit was properly recorded. We repeatedly tell people to destroy old unused envelopes but the saving instinct is too great.

One of the worst things which happens is when we note an envelope showing—Total \$2.50 (local \$2; missions 50¢) but find only \$1.50 in the envelope. We make a careful notation on the envelope and hope the person realizes at the year's end that the treasurer is honest and didn't filch the dollar.

Another nice thing about being a church treasurer is that about 99.99 percent of the congregation have the utmost confidence in one's integrity.

Hardly a week passes but what I meet someone on the street who either hands me a church envelope

saying "I forgot to turn it in at church," or hands me cash with the comment, "You take this for the church and put it where it's most needed."

I have designated my right hip pocket as the church pocket and any money there belongs to the church. I also keep a little notebook to record the donor's name, seeing that he or she gets credit the next Sunday. Such undesignated funds are kept in a "suspense account," to supply that additional \$100 the church wants for a particular unbudgeted purpose.

The final adventure is the dispersal of funds.

Something like \$40,000 comes into our church each year, and the same amount goes out. This means handling \$80,000 in and out. It involves writing hundreds of checks, preparing monthly financial statements and a quarterly balance sheet.

The treasurer writes about 100 letters a year and also prepares salary checks which involve church pensions, social security, income tax, and medical services. In case the church burned down (God forbid), the insurance has to be kept up to date, the building periodically appraised at today's replacement values.

The treasurer has to prepare salary schedules, budgets, keep each year's records intact for comparative purposes, attend official meetings, serve on other church committees as well and insist on minutes from all of them since these are the authority for disbursement of funds, and required by all auditors. An average day includes about five phone calls on church business plus at least one visit from a member or staff with problems.

Yes, being a church treasurer is a fascinating occupation. I keep wondering why they can't find anyone to replace me. ◀

Mr. Ray is treasurer of Fifth Avenue United Church of Canada, Medicine Hat, Alberta.

**Tennessee's
Arthur Ben Chitty
has truly earned the
title of
"Mr. Episcopal Colleges."**

BY BARBARA G. KREMER

FOR NEARLY half of our national history, Episcopalians have led in college education. They made the first attempt with Henrico College on the James River below Richmond, Virginia, in 1619—seventeen years before Harvard," Mr. Arthur Ben Chitty is fond of reporting.

Executive director of the Association of Episcopal Colleges and a devoted buff on the history of Episcopal participation in American higher education, Mr. Chitty possesses an al-

most inexhaustible reservoir of historical tidbits. Friends know him as a spell-binding raconteur who often starts a sentence with "Did you know that—" and invariably caps it with something you did *not* know (see page 16).

If the history of Episcopal colleges is Mr. Chitty's delight, the present and future of church-related colleges are his passionate concerns.

Historically, he points out, "Episcopalians have believed in higher education of all to the limit of capacity without restriction as to racial, creedal, social, or financial status.

"Up to now," he continues, "there have been nearly seventy colleges in America connected with or supported by the Episcopal Church."

Today, however, fewer than a dozen Episcopal-related colleges are in operation. Furthermore, Mr. Chitty laments, "not one Episcopalian in ten" can name them all. As director of the Association of Episcopal Colleges, he is leading a contagious campaign to increase the layman's awareness and support of these institutions, "not because they are Episcopal, but because they are *good*" (see *The Eight*, page 15).

Like the proud uncle of several illustrious nieces and nephews, Mr. Chitty sees these institutions not as names on a list but as lively and distinct individuals.

Hobart, Kenyon, Trinity, and the University of the South—Mr. Chitty's alma mater—rank among the nation's top colleges. Bard is distinguished for its pace-setting devotion to the arts, particularly drama. Small and spirited, Shimer tackles new ideas that promise better education for its students. One example: some 20 percent of Shimer enrollees are "high-school dropouts" in reverse—exceptionally gifted 14-, 15- and 16-year-olds who meet the tough standards of an "early entrance" program.

St. Augustine's College, now at the

After better colleges



ve of its centennial anniversary, ranks among its alumni some of the nation's leading Negro teachers, physicians, and members of other professional disciplines and has produced a remarkable 33 percent of all Negro clergymen in the Episcopal Church.

St. Paul's, predominantly comprised of Negro students but—like all its colleagues, integrated—concentrates on the training of well-qualified teachers. In Denmark, South Carolina, Voorhees — Episcopally-related but not yet ready to affiliate formally with the Association of Episcopal Colleges—will, in June, 1968, shift its status from junior college to four-year institution.

"Take note also of the two missionary colleges," reminds Mr. Chittenden. Cuttington College in Liberia is the only liberal arts college in tropical Africa; Trinity, in Manila, The Philippines, was founded less than a decade ago.

Despite notable pioneering and assistance on setting high standards, the Episcopal Church, in terms of actually founding and supporting colleges, has seen its early lead vanish.

Individual Episcopal donors, however, have lost none of their zeal for higher education: they give an estimated quarter of a billion dollars per year to colleges and universities. Yet in terms of per-member support of their own Church's institutions of higher learning, Episcopalians come out red-faced.

The Association of Episcopal Colleges originated in 1962 at the request of the then Presiding Bishop, the Rt. Rev. Arthur Lichtenberger.

"As Christians," he said, "we have a tremendous stake in higher education. Education is a pursuit of truth. God is the source of all truth. To learn the truth, then, is no hazardous undertaking, but our privilege and responsibility.

"Our Church-related colleges are

THE EIGHT

	Founded	Under-graduate Enrollment	Living Alumni Clergy	Total Alumni Bishops	Students with Scholarships
HOBART Geneva, N.Y.	1822	1,075*	260	30	246 (23%)
TRINITY Hartford, Conn.	1823	1,150	313	37	339 (30%)
KENYON Gambier, Ohio	1824	775	423	24	184 (22%)
SHIMER Mt. Carroll, Ill.	1853**	510	3	0	102 (21%)
UNIVERSITY OF THE SOUTH Sewanee, Tenn.	1857	837	380	32	250 (30%)
BARD Annandale, N.Y.	1860	600	177	15	227 (38%)
ST. AUGUSTINE'S Raleigh, N.C.	1867	955	65	2	250 (26%)
ST. PAUL'S Lawrenceville, Va.	1888	560	16	0	110 (20%)

* Includes 370 students at William Smith, non-denominational college for women associated with Hobart.

** Shimer "joined the Episcopal Church" in 1959.

by nature dedicated to this type of education. The belief that a proper understanding of nature and man depends upon our knowledge of God is at the very heart of their educational philosophy."

The 1964 General Convention endorsed the program and objectives of the new Association. The following year, an executive director for the cooperative effort to generate support for Episcopal colleges was named—and Arthur Ben Chitty seemed natural for the job.

In his nineteen years as director of public relations, special staff assistant and school historiographer at the University of the South, Arthur Ben had already earned the affectionate nickname, "Mr. Episcopal Colleges."

His dedication to scholarship was

aptly demonstrated in his own student days, when he won Phi Beta Kappa honors. After a World War II stint as a Navy chief petty officer, Mr. Chitty returned to Sewanee, later earned an M.A. in history from Tulane, and published a book, *Reconstruction at Sewanee*. Meantime, he served as chairman of the board of a Florida wholesale food company and proved himself a leader in the Sewanee community.

To take on the job of helping to launch the new Association, Mr. Chitty secured a leave of absence from the University of the South, but he continues his unsalaried job as its historiographer.

At the recent General Convention in Seattle, Washington, Mr. Chitty outlined in seven minutes the hard work of three years. Since 1964, the

Did you know that

- One-third of all the Rhodes Scholars, produced by all colleges and universities in Ohio since World War II, have been Kenyon men.

- Bard College, started in 1860 as Saint Stephen's, went back to the name of its original founder in 1934, left the Episcopal Church for three decades, and returned to the fold in 1960.

- Hobart is the oldest existing Episcopal college, having taken over the 25-year-old Geneva Academy in 1822.

- Trinity College in Connecticut was originally called Washington College, because early trustees felt that the name of the first President might influence a hostile legislature to grant the charter blocked for a quarter-century by Yale.

- Nearly seventy colleges, including Columbia, William and Mary, Lehigh, and the Colorado School of Mines, have been connected with, or supported by, the Episcopal Church.

- The Episcopal colleges award more than a million dollars a year in scholarship aid.

- Hobart, Trinity, Kenyon, Shimer, Bard, and Sewanee receive no financial support from the Episcopal General Convention—nor have they sought it.

- The General Convention does support the three predominantly Negro colleges—Saint Augustine's, Saint Paul's, and Voorhees—through the Home Department and the two missionary colleges—Cuttington and Trinity-Manila—through the Overseas Department.

- The entering class of Rhodes Scholars this year at Oxford included 10 percent from Episcopal colleges, a better record, in proportion to enrollment, than the Ivy Leagues.

- One in eight of all living Episcopal clergy attended one of the Episcopal colleges.

- Episcopal colleges together have given over 1,000 years of service to American education.

- Of all Episcopal colleges, Trinity has produced the largest number of

Episcopal bishops—37. Interestingly enough, Trinity's record is exceeded, though not in proportion to enrollment, by one non-Episcopal institution—Yale with 40. (Yale had produced nearly a dozen before Trinity had graduated any students.)

- The existing Episcopal colleges have produced 137 out of 630, or 23 percent, of all American bishops since Samuel Seabury.

- Saint Paul's is starting a million-dollar dormitory on a self-liquidating loan, hoping that some good Episcopalian will want to name the building.

- Not one of the predominantly Negro colleges has an endowed chair with an income that pays the salary of the incumbent.

- Saint Augustine's was the first undergraduate college in the state of North Carolina to have a "hot lab"—an atomic fission research laboratory, financed by the Government.

- Shimer calls itself the 1,482nd largest college in the United States, has no marching band, football team, or fraternity. But it sends nearly 80 percent of its students to graduate schools.

- Cuttington, newest member of the Episcopal college group, is demonstrably the best college in Liberia, enrolls students from nearly twenty nations, and can expect many of its seniors to pass in American graduate schools without the usual year of prepping.

- The University of the South last year operated without a deficit and raised salaries, both for the twenty-fifth consecutive year. It also continued its "first in the South" listing by turning out two more Rhodes Scholars, five Woodrow Wilson fellows, a Fulbright Scholar, a State Department intern, and eleven winners of graduate teaching assistantships.

- Kenyon seniors last year included a Rhodes Scholar, seven Woodrow Wilson fellows, three Fulbrights, and a Danforth fellow. ◀

After Better Colleges

Association has "established an office at the Episcopal Church Center at no expense to the Church, and has staffed it." It also started, with the aid of a New York foundation, a lectureship. In 1967, the Rev. Myron Bloy, head of the Church Society for College Work and one of the most outstanding campus chaplains in the United States (*see The Church On Campus*, THE EPISCOPALIAN, January, 1967), became the first clergyman ever to lecture at all U.S. Episcopal colleges.

The Association began the process of starting cooperative programs involving both students and faculty between such member colleges as Sewanee and St. Augustine's and Trinity and St. Paul's. Finally, it provided counseling for six member institutions in presenting specific proposals to foundations. This effort has secured a badly-needed half-million dollars for direct aid to individual institutions.

"You deserve a frank statement and you will get one," Mr. Chittenden said in his report. "The religious oriented college is under fire. It is suspect. It suffers from guilt by association. . . . Too many have made indoctrination stations of their colleges. We are not guilty. The Episcopal College, as a repository of freedom, an advocate of truth, and a pioneering force within the Church for ecumenicity, has something important to say to the Church and to higher education. . . ."

In the future, he continued, the church-related colleges "would try to be . . . willing to risk freedom in depth. We would be concerned with the kind of person we were spawning, not merely with what grades were being placed beside a serial number. . . . Quite opposite to the public or secular institution, which cannot or will not take a position when God is mentioned, we would maintain the Christian faith as a viable option."

The Church's White House

Philadelphia's Bishop White House, home of the Episcopal Church's first Presiding Bishop, is now a national landmark.

MISSIONARY, GO HOME is a phrase we understand today, whether it comes from Asia or the U.S. It was just as familiar to our forebears during the rebellion of the thirteen American colonies nearly 200 years ago. The missionaries then were Church of England, however.

The Revolution nearly destroyed the founding Church of England in America. Loyalist Anglicans fled by boatload to Halifax. Revolutionary Anglicans inked out prayers for the monarchy.

One man, a quiet scholarly type and no revolutionary, was chiefly responsible for the patient work of piecing together the remnants of Anglicanism in the American Colonies, to form what is now the Episcopal Church in the United States. His name: William White.

He, with Connecticut's Bishop, Samuel Seabury, were the founding fathers of the Church; and it was Bishop White, the wise mediator, who helped organize the scattered clergy and laity of the middle Atlantic States in 1780, called on others to join them, and engineered the success of the Philadelphia General Convention of 1789.

Bishop White's Philadelphia home, restored and furnished as it appeared during his lifetime, was opened to the public October 15. The handsome brick town house, built by the Bishop 10 years ago, and his residence until his death in 1836, is located within the borders of Independence National Historical Park.

The Bishop White House is one of the historic structures that the Park Service has restored in the area adjacent to Independence Hall and Christ Church, seeking to re-create the environment in which America's freedom was proclaimed, the Consti-

tution written, and the young Federal government located from 1790 to 1800.

In this scene, William White's stature was tall. As a churchman, he was in great part the architect—but above all the intercessor—in restructuring Anglicanism to serve a free America. He was an intimate friend and spiritual counsellor to many of the great figures of the day and respected and revered by those of all creeds. Within his diocese, as one historian records, "Probably no Philadelphian, with the exception of Franklin, contributed more to the welfare of his city, and with the possible exception of Franklin, none was more universally esteemed."

Visitors to the Bishop's restored dwelling find in almost every room evidence of the associations that enriched his long life, which covered a span of eighty-nine years. His study, a rear room on the second floor, is unique in appearing today exactly as he left it, filled with the furniture, the books, and the accessories he loved and used.

This remarkable room restoration began with a commission that his granddaughter, Elizabeth White Mac-

Pherson, gave to artist John Sartain shortly after the Bishop died. Sartain portrayed the study on canvas for the family and later executed an engraving used as an illustration in Bird Wilson's biography of the Bishop.

The Park Service researchers, with Sartain's painting as a guide, methodically contacted the Bishop's many descendants as well as the churches and charitable organizations which he had served.

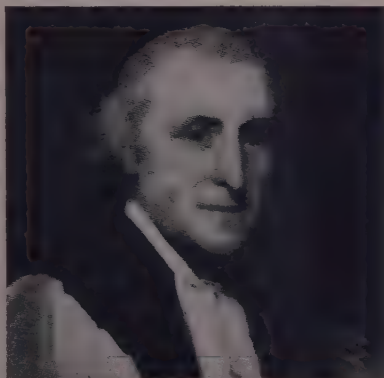
The fame of the Bishop contributed to the preservation of objects that belonged to him. By loan and gift, therefore, almost all of the major furnishings Sartain portrayed in the Bishop's study have now returned to their appointed places.

The restoration has been carried out in minute detail. Sartain's picture, for instance, shows two of the Bishop's half-smoked cigars resting on the chair-rail near his smoking stand. The chair-rail, when accumulated layers of paint had been removed, was charred at that precise location. So cigars rest there today.

The Bishop's study and all other rooms above the first floor were little changed in the century and a quarter that elapsed between the sale of the dwelling by his descendants and its acquisition by the National Park Service. The principal rooms on the first floor—parlor, dining room and kitchen—were completely altered by commercial tenants. Additions in the rear had obliterated the kitchen. Reconstruction of the big fireplace, oven, hearth, and walls depended on an archaeological dig that revealed the foundations.

The dig below the kitchen revealed that this space was used as a scullery and laundry, equipped with a fireplace equal in size to the one in the

Text continued on page 19



This etching of Bishop White is from a Gilbert Stuart portrait, made about 1793, when the Bishop was 48 years old.



Bishop White's house, now restored (left), stands at 309 Walnut Street, Philadelphia, Pennsylvania. In the mid-1800's, the house (above) was used by an insurance company. The Bishop's study (below) was recreated with the aid of an oil painting (on easel, right) executed by John Sartain in late summer, 1836. A portrait of Bishop Seabury hangs above the mantel. Many of the Bishop's books and the bookcases were kept at the Philadelphia Divinity School.



THE CHURCH'S WHITE HOUSE

Continued

kitchen above. A trapdoor in the floor gave access to a brick-lined cold cellar.

The cold cellar and the Bishop's large, stone-walled wine cellar in the front part of his basement are fascinating indices to the good living he and his family enjoyed and to the hospitality he offered the distinguished guests who thronged his home.

The Bishop's household, staffed by four servants, was the establishment expected of a gentleman of means. It was largely supported by his personal fortune, inherited from his father, Colonel Thomas White, a wealthy Marylander who moved to Philadelphia after becoming a widower. The colonel took a second wife, the widow, Esther Hewlings Newman, and William was born of this marriage in 1748. His sister, Mary, born the following year, became famed for her grace and beauty and married Robert Morris, financier of the Revolution.

Young William White apparently thought only of an ecclesiastical career. A matron who knew him when they both were children often said: "Billy White was born a bishop. I never could persuade him to play anything but church."

The future Bishop was educated from the age of seven at the College and Academy of Philadelphia, which later became the University of Pennsylvania. The year he graduated, 1765, was also the date of an episode which foretold the bold action William White, by nature a thoughtful and cautious man, was prepared to take, once he had determined the course that his conscience and good sense dictated.

His friend, Benjamin West, had left Philadelphia for Europe, where he won his fame as painter to the Court of St. James. Once well established, West sent for his fiancée, Betty Shewell, arranging for her to travel with his father, who was taking a ship from Philadelphia to England. Betty's aristocratic father forbade the

trip and locked his daughter in her room, because he considered the young painter "a pauper."

White, his young friend, Francis Hopkinson, and a middle-aged printer named Benjamin Franklin agreed that Betty's father was unjust. They arranged with the captain of the ship to sail from Philadelphia with West's father as a passenger but to dock downriver at Chester before heading out to sea. White and Hopkinson then persuaded one of the Shewells' servants to smuggle a rope ladder to Betty, so she could escape after the household had retired. The conspirators, with the prospective bride and her luggage, then rode all night to reach the vessel.

Five years later William White, who by then held both Bachelor's and Master's degrees and had studied for Holy Orders under Dr. William Smith, Provost of the College, also traveled to England seeking ordination. He had to wait a year and a half until he was old enough. He returned to Philadelphia in 1772 to become assistant minister at Christ Church.

The young Reverend William White did not, as he put it, "beat the ecclesiastical drum" prior to 1776 in company with his rector, the Reverend Jacob Duché, and other clergymen. He would not help incite civil disobedience. But when the break with England became final and the Declaration was signed, he swore allegiance to the new nation without hesitation.

Duché wavered and then fled to England. White became chaplain to the Congress while it was meeting in York, Pennsylvania, during the British occupation of Philadelphia. After the war, he also served as chaplain to the Senate until the Government moved from Philadelphia to Washington.

White was elected rector of Christ Church and St. Peter's during the Revolution. His consecration to be Bishop took place in London in 1787, while the construction of his home at 309 Walnut Street was underway. The location in the National Park today is midway between Christ Church and St. Peter's, which was

his parish's second house of worship. His friend, Samuel Powel, Mayor of Philadelphia both before and after the Revolution, superintended the construction of White's home.

Bishop White's influence in forming an American Episcopal Church began with publication of his *The Case of the Episcopal Churches Considered* in 1782, before the peace with Great Britain had been concluded. His labors culminated at Independence Hall when delegates to the First General Convention ratified the Church's Constitution; and at Christ Church, where he and Bishop Seabury adjourned to a tiny gallery room in the chancel to sit as the first House of Bishops.

William White's status as a founding father and the elder statesman of the Church grew with the years. He served as Presiding Bishop at General Conventions from 1795 until the year of his death; was the chief consecrator of twenty-six bishops between 1795 and 1835, and was president of most of the important organizations of the Church. The study in his home became a nerve center for Episcopal affairs.

But the study was also heart of a most active, ever-youthful home. Bishop White lost his wife in 1795, and the two daughters and a son that the Bishop raised to maturity lost their spouses in later years. All of the children brought their families at one time or another to live with the Bishop. He never had less than five grandchildren in the house and for a time was surrounded by eleven.

The only times that the house was without youth occurred during the yellow-fever epidemics of the 1790's and during a plague outbreak in 1832. The Bishop then sent his family out of the city, but he remained to minister to the stricken. Two servants stayed with him in 1793, the year 8,000 Philadelphians died. His coachman was one of the victims.

Thousands who respected Bishop White lined Philadelphia streets at the time of his funeral. Episcopalians have honored his memory for generations. Now his life and leadership will take tangible form for all who visit his home. ◀

Yes, a million times yes

WHEN THE General Division of Women's Work set the theme, "Responding to Change," for their recent Triennial meeting, they were more prophetic than they knew. For, just a matter of days before the Seattle meetings got under way, the Presiding Bishop issued his urban-crisis call (see November issue).

Part of that call was a request for \$1 million annually for the next three years from the United Thank Offering.

"We all began to hurt," says Mrs. Cyrus M. Higley, chairman of the General Division of Women's Work, "at the thought of dropping a sub-

stantial number of proposed grants."

Mrs. Higley refers to a proposed grant list of just over \$2.5 million, prepared by the planning committee for consideration by the Triennial. The intention was to act on the list and reserve the balance of the \$4,917,772.93 in the 1964-67 United Thank Offering for future needs.

"But we seriously questioned whether, in the light of the present urgent needs of the urban crisis, we had the moral right to reserve the balance of the U.T.O. For the General Division seeks to free funds, not freeze them," continues Mrs. Higley.

Mrs. Charles Battle, chairman of

the U.T.O. planning committee, presented to the Triennial both the dilemma and a possible solution:

"By giving the balance of the U.T.O.—some \$2.5 million—we declare our conviction that the Church must be concerned with the urban crisis . . . but no extra-budgetary funds would remain for emerging needs in *all* areas during this next Triennium.

"For this reason, the General Division suggests that the time has come when we must face a new concept of stewardship.

"Is it wise to allow funds to build over a three year period, when the

U. T. O. GRANT LIST, 1967-70

1. Supporting and Strengthening Existing and New Forms of Corporate Mission and Ministry in a Changing World

American Church Institute	\$150,000
For studies to be conducted by the three Colleges	
Brasil	\$100,000
To establish a revolving loan fund for the Church in Brasil	
Central America, Nicaragua	\$ 21,000
To build a church in Managua	
Colombia, Bogota	\$ 35,000
Land for a Diocesan Center	
Eau Claire	\$ 30,000
A single grant to provide for urgent capital needs	
Executive Council—Christian Social Relations Department	\$ 85,000
Experimental projects in Social Ministry	
Executive Council—General Division of Women's Work	
Cars for Women Workers	\$ 20,000
Fund for Incidental Expenses for Women Workers	\$ 34,000
Loan Fund	\$200,000
Scholarships for Women Workers	\$180,000
Haiti, Port-au-Prince	\$ 30,000
To purchase property and buildings adjacent to St. Peter's College	

India—Ludhiana Christian Medical College	\$ 10,000
Contribution toward the expansion and improvement in School of Nursing	
Liberia, Monrovia	\$ 60,000
To double facilities of the present Bishop Harris School	
Maryland	\$ 60,000
To assist with the Episcopal Church's share in the operating expenses of the Columbia Co-operative ministry	
Mexico	\$250,000
To assist the Diocese of Mexico in establishing a capital development fund	
Nevada, Reno	\$ 20,000
To assist in providing a new building for an on-going Ecumenical Association, University of Nevada	
New York, New York City—St. Mary's Center for Senior Citizens	\$ 25,000
To provide a program of self-help and social action for needy people in the Times Square area	
North Dakota, Fargo	\$ 10,000
To provide the Episcopal Church's share in a joint program with the Lutheran Church on the campus of the State University	
Springfield, Champaign, Illinois	\$ 25,000
To contribute toward a major college work project at the University of Illinois	

TOTAL \$1,345,000

world's needs are so great and so immediate?

"Might the U.T.O. be served better by a periodic granting of funds over the course of the three years in which it is accumulating?"

The Triennial voted: U.T.O. funds will be allocated annually for the next three years. This means that the ingathered Blue Boxes for 1968, for example, will be allocated late in 1968, not reserved and accumulated for granting in 1970.

It means also that the request from Bishop Hines will be met. It works his way. With two minor amendments, the proposed list was approved, forty-eight grants totaling \$2,553,500. Two percent of the total offering of just under \$5 million is reserved for U.T.O. promotional materials. The balance of \$2,265,917.47 goes to urban-crisis work at the requested rate of \$1 million in each of the next three years. The still-lacking \$734,082.53 will be the first priority item during these next three years.

Presumably these Offerings will far

exceed this amount and make available future funds for other needs, as has been the practice in the past. So, in effect, what has happened is that the time lag between gathering and granting has been diminished.

In addition to the response to the crisis, twelve of the forty-eight grants made are directly related to problems of the disadvantaged. Totalling \$457,000, these "on target" grants illustrate vividly the "over and above" quality of both the giving to U.T.O. and the spending of it.

Included in the twelve are the following specific programs.

► A four-block area in Manhattan's theatre district was surveyed last Fall by twenty-seven Peace Corps volunteers. On just one street, in a cluster of run-down hotels, they found over 400 single persons over 60 years of age living below the poverty level, with no chance of getting jobs and marked by loneliness and hopelessness. This information led to the formation of the Senior Citizen's

Club of Times Square, headquartered at St. Mary-the-Virgin, Episcopal parish in the area.

The Club is open and free to Times Square residents over 55, regardless of race, color, or creed and is sponsored by the Clinton Planning Council, a neighborhood association of forty-four social-service agencies, schools, and community groups, and the United Church of Christ, the Roman Catholic, and the Lutheran Churches. \$25,000.

► Committed, first of all, to being located in the heart of a long-neglected, disadvantaged section of Oklahoma City, St. Francis' Episcopal Mission is also determined not to own property nor spend large sums for physical structures.

Believing that organization is only useful insofar as it is the vehicle for bringing persons together, the Mission makes the Church available to the needs of the neighborhood. St. Francis' enables Christians, within their normal parochial structure, to

2. Building Cooperation, Understanding, and Unity Among Men, Nations and Churches	
Botswana	\$ 11,600
To assist in Ecumenical Community Center Program for refugees from South Africa	
Ecumenical	
National Faith and Order Colloquium	\$ 6,000
To help support continuing Ecumenical study and discussion	
Ecumenical Projects Fund	\$ 15,000
A fund for ecumenical needs to be used at the discretion of the Episcopal Church's Ecumenical Officer	
Executive Council—Christian Social Relations Department	\$ 17,500
International Affairs Conferences	
To provide seed money for Conferences on World Affairs	
Vest Texas—San Antonio—Training Program for Intercultural Mission	\$ 20,000
To help develop indigenous leadership among Latin Americans and Negroes in a program of cultural mission	
TOTAL	\$ 70,100

3. Helping People in Congregations and Communities to now and Respond to the Gospel within the Context of the Issues of Life Today	
California	\$ 35,000
Berkeley Center for Human Interaction	
Experimental Training Center for Lay and Clergy	

Church Society for College Work	\$ 52,500
For assistance in program	
Michigan	\$ 30,000
Ecumenical Associates in Lansing To provide ecumenical ministry to people in public affairs	
Puerto Rico	\$ 30,000
St. Andrew's Mission, Mayaguez To assist in reconstruction of Parish House	
Tennessee	\$ 60,000
Southern Regional Training program	
TOTAL	\$ 207,500

4. Securing the Rights, Dignity and Well-being of Persons and Groups in Society	
Brasil	\$ 60,000
To provide assistance in housing for retired clergy and lay workers, male and female	
Central New York, Syracuse—Grace Church	\$ 30,000
To assist a parish in expanding a program of neighborhood ministry	
Executive Council—Christian Social Relations Department	\$ 75,000
Traveling—Equal Opportunity Institutes	
Executive Council—General Division of Women's Work	
Retiring Fund for Deaconesses	
Supplementary Assistance for Retiring Women Workers	\$ 12,000
	\$ 30,000

Continued on next page

U.T.O. REPORT

express their commitment both financially and physically. \$7,500.

► **Roxbury Crossing, Boston, Massachusetts**, is a community of some 9,000 persons, 7,000 of whom live in three public-housing developments. Virtually all these residents receive some form of public assistance. A Community Information Center is staffed by neighborhood residents, now trained and familiar with resources for individual, family, and community improvement available in the area. The Center plans next to disseminate information about these opportunities to residents and develop plans to strengthen the community. It is expected that this project will serve as a pilot for other communities. \$60,000.

► Six years ago, Grace Church, **Syracuse**, initiated a response to the obvious needs of people living in this

rapidly changing upstate New York neighborhood, where frustrations and fears were increasingly being manifested in personal hostilities and anti-social behavior. Grace members revamped their church-school curriculum, so that it is meaningful to children of diverse backgrounds; set up a year-round, after-school, study-and-recreation program; and maintain an eight-week summer project. A health center is staffed by volunteer doctors and nurses, and in-depth counselling and visiting are available as part of this fine neighborhood ministry program. \$30,000.

► The Good Samaritan Center in **San Antonio**, as well as four other centers in the Diocese of West Texas, are doing an outstanding intercultural mission among Latin Americans and Negroes in the area. Centers are supported by local contributions, government assistance, and the Diocese.

Needed to further this work, shared by Methodists, Presbyterians, and Roman Catholics, is a training program for adequate leadership, especially among seminarians and college students. \$20,000.

► **William Temple House, in Portland, Oregon**, is a church-centered daytime rehabilitation and counselling facility which provides a full-time non-parochial priest for counselling. It also provides employment opportunities and temporary relief, serving people with any kind of trouble. The great volume of service is handled mostly by volunteers of the Episcopal Laymen's Society, but it is now necessary to add a professional social-work staff. \$20,000.

► Overseas grants, fifteen in number range from a supplemental food-and-

Continued on page 4

India—Vellore Christian Medical College	\$ 9,300
To provide trained workers in a Family-Planning Clinic	
Japan	\$350,000
Japanese Pension Fund	
Massachusetts, Roxbury Crossing	\$60,000
To provide a Community Information Center in a low-income area for community planning, organization and action	
New Jersey, Camden	\$ 52,500
To provide salary and program assistance at Episcopal Community Center	
New Mexico & Southwest Texas	\$ 25,000
A planning grant to assist the Coordinating Council for the Navajo Field	
New York, New York City	\$ 27,000
Audubon Community	
To assist a parish-based ecumenical project to meet the needs of a deprived neighborhood	
Oklahoma, St. Francis Mission, Oklahoma City	\$ 7,500
To provide additional staff in an inner-city mission	
Oregon, Portland	\$ 20,000
William Temple House	
To assist with the salaries for professional social-work staff	

Polynesia, Fiji	\$ 15,000
To assist the Diocese of Polynesia in an ecumenical project in providing a home for unmarried mothers and orphans	
Texas, Starr County (National Council of Churches)	\$ 30,000
To provide skilled leadership in community relations to work among migrant farm workers in Southwest Texas	
United Scholarship Services	\$ 60,000
Graduate student scholarships for Indian and Spanish-speaking people	
TOTAL	\$ 863,300
5. Assisting the Church to Join with Others to Eliminate Poverty and Hunger and to Relieve Suffering	
Christian Medical Council (National Council of Churches)	\$ 15,000
To assist in developing ecumenical medical projects overseas	
Rhodesia—Horare Township—Salisbury	\$ 27,600
To aid in the construction of a Youth Center in Horare in cooperation with other agencies	
Vietnam	\$ 25,000
To provide support for personnel and food supplements in helping refugees in Vietnam	
TOTAL	\$ 67,600

THE CHRISTIAN'S YEAR

THE CHRISTIAN'S CALENDAR grew slowly, from the center outward. Its core is Jewish, which ought not to surprise anyone, since the early Christians were all Jewish until the Church began to spread among the Gentiles. The Holy Days of Christians were those of the Jews—only “fulfilled” by Jesus.

The Jewish “Easter” is Passover, a feast celebrating Israel's deliverance from Egyptian bondage. This was translated by the Christians into the universal deliverance of all men from bondage to sin by the death and Resurrection of Jesus. Further, just as the Jews celebrate Passover and fifty days later (seven weeks of seven days plus one) the harvestlike Feast of Weeks, so Christians celebrate **Pentecost**, or the coming of the Holy Spirit whose teaching brings men to a knowledge of Christ.

Hence the Christian's calendar, before the year 200, was the size of the middle segment on the following two pages. After that, Christmas began to expand it in both directions and ornamented it with the “birthdays in eternity,” or death days, of the great heroes of the Church.

In the late 200's, Christians added the Egyptian feast of Epiphany, which then commemorated Jesus' baptism as God's way of disclosing to the whole world the true identity of Jesus.

Early in the 300's, during the reign of the Emperor Constantine, the Church in Rome added **Christmas** to the calendar. Constantine's pagan subjects made a highly popular festival out of the Birthday of the Unconquered Sun following the winter solstice, when daylight begins to lengthen again. The Christian leaders felt that it would be more appropriate to celebrate the birthday of Christ, “our new Sun,” as Saint Ambrose called Him. With December 25 designated as Jesus' natal day, both pagan and Christian had something to celebrate in the dark days of winter.

Before long, Christians attached **Advent** as a solemn reparation for **Christmas**. **Lent** began with a practical purpose, as the final days of fasting and prayer by can-

didates about to be baptized and confirmed early on Easter morning.

By the end of the fifth century, the Christian's calendar was little more than the first two segments, celebrating, in the main, the great events in the life of Jesus from **Advent** to **Pentecost**.

In time the Church numbered the Sundays following **Pentecost** and assigned prayers and lessons to each.

Trinity Sunday, celebrated with importance by Lutherans and Anglicans, is an incongruous addition to the annual sequence of Christians. It was probably instituted by Bishop Stephen of Liège (Belgium) about 910. Despite its popularity in Germany, the Low Countries, and England, Rome opposed it on the ground that it celebrated a doctrine rather than an event. By 1334 even the Romans added it to their calendar, though as a day of lesser importance.

The scheme of the Christian Year, then, should be clear. It begins with the commemoration of the time before Jesus and moves through His life to culminate in His Resurrection and Ascension and the coming of the Holy Spirit at **Pentecost**. The **Feast of Trinity** has been added to celebrate the eternal threefold nature of the Godhead. The second half of the year balances the first; for, having concentrated from December to June on Jesus' mighty acts, we concentrate from June through November, during the weeks after **Pentecost** and **Trinity**, on what He said. In this, we are taught by the Holy Spirit.

The Christian's calendar does much more than tell us what day today is, however. In its peculiar way it binds all of God's time into an annual cycle—both past and future. The Christian already lives beyond the boundaries of days, weeks, and years in celebration of a span which looks behind history and beyond it.

Our Jewish brethren keep alive the timelessness of the divine era in dramatic fashion. A night of Passover for a devout Jew in 1967 is more than a contemporary remembrance of a past event. For him the deliverance night in Egypt is not millenniums ago, but operates powerfully and effectively now. Time's dimensions fold like a pleated fan. The fact of deliverance is timeless.

In similar fashion, the Christian celebrates within a timeless world perspective. The “Communion of the Saints” makes all Christians contemporaries. The calendar is a distilled reminder that “with the Lord one day is as a thousand years, and a thousand years as one day” (II Peter 3:8 RSV).

1967-'68

CHRISTIAN YEAR CALENDAR

1967
1968

SUN MON TUE WED THU FRI SAT
ADVENT

3	4	5	6	7	8	9
1st SUNDAY IN ADVENT						
10	11	12	13	14	15	16
2d SUNDAY IN ADVENT						
17	18	19	20	21	22	23
3d SUNDAY IN ADVENT						
24						
4th SUNDAY IN ADVENT						

JANUARY 1968

CHRISTMASTIDE

25	26	27	28	29	30
CHRISTMAS		ST. JOHN EVANGELIST	ROLAND AND CHARLES		

31	1	2	3	4	5
1st SUNDAY AFTER CHRISTMAS					

EPIPHANYTIDE

6
EPIPHANY

7	8	9	10	11	12	13
1st SUNDAY AFTER EPIPHANY						

14	15	16	17	18	19	20
2d SUNDAY AFTER EPIPHANY						
21	22	23	24	25	26	27
3d SUNDAY AFTER EPIPHANY				CONVERSION OF ST. PAUL		
28	29	30	31	1	2	3
4th SUNDAY AFTER EPIPHANY					PURIFICATION	

FEB

SUN MON TUE WED THU FRI SAT
PRE-LENT

11	12	13	14	15	16	17
SEPTUAGESIMA						
18	19	20	21	22	23	24
SEXAGESIMA						ST. MATTHIAS
25	26	27				
QUINQUAGESIMA						

FEBRUARY

LENT

28	29	1	2
ASH WEDNESDAY			
6	7	8	9
EMBER DAY		EMBER DAY	EMBER DAY
13	14	15	16
20	21	22	23
27	28	29	30
24	25		
4th SUNDAY IN LENT	ANNUNCIATION		

MARCH

PASSIONTIDE

31	1	2	3	4	5	6
PASSION SUNDAY						
7	8	9	10	11	12	13
PALM SUNDAY	MONDAY SPEYNE EASTER	TUESDAY REPTON EASTER	WEDNESDAY GOSPOE EASTER	THURSDAY MALINDY	GOOD FRIDAY	EASTER EVEN

APRIL

1
AFTER EASTER

28
2d SUNDAY
AFTER EASTER

5
3d SUNDAY
AFTER EASTER

12
4th SUNDAY
AFTER EASTER

29 30 1 2 3 4
6 7 8 9 10 11
13 14 15 16 17 18

MAY

26
SUNDAY
AFTER ASCENSION

27 28 29 30 31
WHITSUNTIDE

2 3 4 5 6 7 8
1st SUNDAY 2nd SUNDAY 3rd SUNDAY 4th SUNDAY 5th SUNDAY 6th SUNDAY 7th SUNDAY

JUNE

TRINITY TIDE

9
TRINITY
SUNDAY

16
1st SUNDAY
AFTER TRINITY

23
2d SUNDAY
AFTER TRINITY

30
3d SUNDAY
AFTER TRINITY

10 11 12 13 14 15
17 18 19 20 21 22
24 25 26 27 28 29
ST JOHN BAPTIST ST EPHRAIM ST PETER

4
INDEPENDENCE
DAY

7
4th SUNDAY
AFTER TRINITY

14
5th SUNDAY
AFTER TRINITY

21
6th SUNDAY
AFTER TRINITY

28
7th SUNDAY
AFTER TRINITY

1 2 3 4 5 6
8 9 10 11 12 13
15 16 17 18 19 20
22 23 24 25 26 27
ST JAMES

4
8th SUNDAY
AFTER TRINITY

11
9th SUNDAY
AFTER TRINITY

18
10th SUNDAY
AFTER TRINITY

25
11th SUNDAY
AFTER TRINITY

5 6 7 8 9 10
12 13 14 15 16 17
19 20 21 22 23 24
26 27 28 29 30 31
TRANSFIGURATION SAINT BARTHOLOMEW

JUNE

JULY

AUGUST

SEPTEMBER

OCTOBER

NOVEMBER

1 2 3 4 5 6 7
8 9 10 11 12 13 14
15 16 17 18 19 20 21
22 23 24 25 26 27 28
12th SUNDAY AFTER TRINITY 13th SUNDAY AFTER TRINITY 14th SUNDAY AFTER TRINITY 15th SUNDAY AFTER TRINITY
ST MICHAEL and ALL ANGELS

29 30 1 2 3 4 5
6 7 8 9 10 11 12
13 14 15 16 17 18 19
20 21 22 23 24 25 26
27 28 29 30 31
17th SUNDAY AFTER TRINITY 18th SUNDAY AFTER TRINITY 19th SUNDAY AFTER TRINITY 20th SUNDAY AFTER TRINITY
ST LOUIS ST ANDREW

3 4 5 6 7 8 9
10 11 12 13 14 15 16
17 18 19 20 21 22 23
24 25 26 27 28 29 30
21st SUNDAY AFTER TRINITY 22nd SUNDAY AFTER TRINITY 23rd SUNDAY AFTER TRINITY 24th SUNDAY AFTER TRINITY
THANKSGIVING DAY

Fear and Faith

Take another look at this month's cover. Notice something missing? Yes, you are right. No envelopes. No funds coming in for the Lord's work through regular weekly stewardship of one's financial resources. The offering looks skimpy indeed.

Let's be honest. Without pledges and the regular envelopes to back those pledges up, most of the Church's programs in parish, diocese, nation, and world could collapse and disappear.

This Fall we are again being asked to pledge a share of the money we will own for the total mission of the Church. And the real questions we again must ask ourselves are: "Am I giving an important part of myself on faith? Am I hedging a bit because I don't know what the programs are or what to expect? Am I short-changing the Church because of fear—because I don't think I like a certain program or a certain person working on that program?"

The Episcopal Church is usually careful, cautious, and critical. Like most institutions it moves mighty slowly. But September's Seattle General Convention has told us that we can no longer afford the expense of the leisurely approach. We must move in on issues and events faster than we have in the past. We must have faith in our co-religionists and the other Christians—and Jews—with whom they work. And we should think more about what our financial gifts will do to make possible the programs we *do* like. Our Lord and Master tells us that faith does conquer fear. This applies to the practical matter of giving money, too.

What About Overseas?

Most of the questions we hear these days are on the urban crisis part of the Episcopal General Church Program. The main answer here is: "Yes, the community organization funds do have proper administrative and financial safeguards and will *not* be used to support Stokely Carmichael, Rap Brown, or anyone else advocating or using violence."

Perhaps more important right now are the many quiet questions that add up to: "What about overseas mission? Are MRI and Partnership Projects done? Will we have to cut our mission work overseas? Will we have to send missionaries home? These questions are terribly important because the General Church Program and MRI-related overseas program account for more than half of the funds Episcopalians give outside of parish and diocese.

What about answers? Certainly, the overseas mission of the Church should continue to be the largest single concern of the whole Church, even though it shares top billing now with urban crisis programs. If we—all two million plus communicants—respond with the \$14.6 million needed for the minimal General Church Program next year, the Church's overseas mission will be able to hold its own. But without major new work. As Bishop Stephen Bayne puts it, overseas mission will be a "plateau operation." He does not

expect any missionaries to come home. And he says of the MRI-related overseas work, "We're going right on with this." If overseas program funds have to be slashed on the basis of the Church's response to the total program, however, the overseas mission of the Episcopal Church will be seriously hurt.

Do Unto Others . . .

The mid-December meeting of the elected members of Executive Council—veteran and just voted—will hear plans for restructuring the Council. These plans, of course, include reorganizing to meet the urban crisis, and realignments necessary in the General Church Program budget resulting from acceptance of the crisis by Convention as the first-priority job of the Church.

Executive Council is to be commended for its prompt and self-searching response, and its willingness to restructure. We all know how much easier it is to remodel others.

After the Pusey Report

We believe a resounding "thank you" is in order to the Seattle General Convention for taking the longest and boldest step ever toward national coordination in Episcopal theological education. The new Board for Theological Education, soon to be named, received a bright green light from Convention, a well-researched set of instructions, a quarter of a million dollars for three years of work, as well as a 150-year old pile of *laissez faire* attitudes toward its cause.

We tender a second thank you to the Episcopal Church Foundation for making the Pusey Committee and its report financially possible. The full report—*Ministry For Tomorrow* (Seabury Press)—is prime reading for anyone who thinks the future of the Episcopal Church is in any way related to the quality of its ministry and ordained ministers. The Foundation's support for this "homework" was the key factor in making Convention's historic move possible.

Instant Condemnation

Judging by appearance must surely be one of the most popular sins rampant in this world. We even pride ourselves on our ability to make immediate judgments.

But how many times do we brand a cerebral palsied victim an alcoholic? How often do we confuse inertia with anemia? How frequently do we use the yardstick of short skirts and long hair as the measure of morality? Or make up our minds on the basis of a single newspaper headline? How constantly do we equate "different" and "wrong"? How many of us substitute "good taste" for the "Good News"?

Maybe we all need to spend more time confessing *our* faults, and less on other people's. This time of ferment should also be one of understanding and reconciliation, not snap self-righteousness.

WORLDSCENE

Dateline: Tomorrow

The first conference on World Economic Development to be sponsored jointly by the World Council of Churches and the Roman Catholic Pontifical Commission on Justice and Peace will be held April 22-28, 1968, probably on the continent of Africa.

- Look for The Interreligious Foundation for Community Organization (IFCO), the agency through which much of the Episcopal Church's urban-crisis money will be channeled, to make some of its first moves in Ohio. One grant has been given in Garfield, Chicago.
- Although Capt. Ann Harrison is making history as the first woman to head the Church Army, she is the acting director and will be succeeded on January 23, 1968.
- Old Vatican hands are predicting that Alfredo Cardinal Ottaviani, pro-perfect of the Sacred Congregation for the Doctrine of the Faith and long recognized as the leader of the conservatives within the Curia, will resign next year. His departure will be followed by sweeping reforms of the Vatican's government.
- Nobody is taking too seriously a dramatic proposal by Anglican Bishop John Phillips of Portsmouth that all British Anglican and Methodist clergymen resign on Good Friday to pave the way for reunion of their Churches.

Treaties To Tears

Before the 22nd United Nations General Assembly convened this fall, Secretary General U Thant said he sensed a growing concern for the "human factor" in UN dealings. He predicted that 1968, the International Year for Human

Rights, would be the year to express human compassion in concrete terms.

Religious, social, and humanitarian affairs already represent a sizable portion of the 92-item-agenda. Many of these are hardy perennials, such as apartheid in South Africa. Others have been caused by more recent political changes or social up-



heavals, such as the situation of Palestinian refugees and the status of Jerusalem.

Other items under UN consideration include the growing refugee problem in Africa; elimination of all forms of religious intolerance throughout the world; a measure against neo-Nazism and racial intolerance; and capital punishment.

Church Begins Use Of New Liturgy

The bishops of seventy-six dioceses say they have begun or will soon authorize trial use of the new liturgy of the Lord's Supper as approved by the General Convention (see November issue).

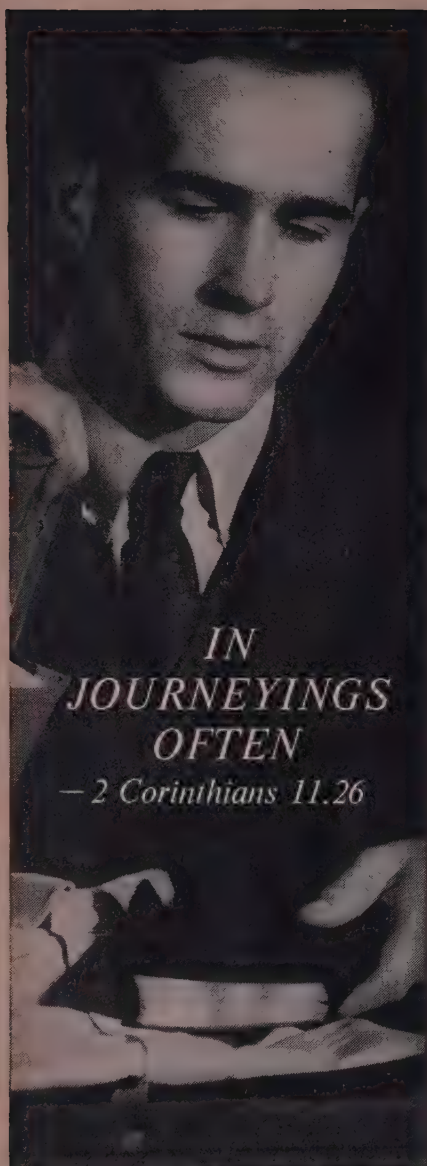
In a just-completed survey by THE EPISCOPALIAN of eighty-nine dioceses in the fifty states, all of those who replied plan to give permission for trial use on or before January 1, 1968. Answers ranged all the way from a simple "yes" to the mailing of copies of guidelines

laid down by individual bishops in consultation with their clergy and/or their diocesan liturgical commissions.

The statements indicate that most diocesans agree with the Rt. Rev. Horace B. Donegan, Bishop of New York. Bishop Donegan noted that General Convention's resolution on the new liturgy authorized trial use "under such direction of the ordinary as to insure . . . fair use." He commented, "The problem of 'fair use' is not . . . simple. To use it without adequate preparation of the people is to ask for immediate and unconsidered dislike of it. To use it but once is to produce a religious stunt; to use it exclusively . . . is to treat it as though the Prayer Book service had already been superseded."

Most diocesan guidelines on the new liturgy indicate that a block of time will be set aside for study in each parish before use. Consistent and repeated use is provided for in a variety of ways. Most of the reporting jurisdictions are either planning 1) for study from now until Advent, with celebrations using the new liturgy at regular, specified services for at least the following three months; or 2) study during Advent and use during Lent. "Regular use" can vary in meaning from all services down to one service a month, depending on the specific place. The Diocese of Georgia plans to use the new liturgy for the longest period of time. Use in Georgia will begin on Advent Sunday by all parishes and continue for one year at all Sunday celebrations.

Easton, Lexington, Colorado, and Montana are providing for occasional use. In the Diocese of New Jersey, clergy may use the liturgy when they wish, but not on a regular basis; Wyoming specifies four times



IN JOURNEYINGS OFTEN

— 2 Corinthians 11.26

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AT ALL BOOKSTORES

a year. In Lexington, Florida, and South Carolina, it will be up to the clergy to decide whether or not to try the new liturgy in their particular parishes. The limitations and directions for these clergy differ in each diocese. The dioceses in which each parish and mission is expected to use the trial liturgy during a specific block of time at specified services include: Fond du Lac, Milwaukee, Georgia, Indianapolis, Chicago, West Missouri, and Springfield.

All of the plans and guidelines provide for reports on reactions of laity and clergy, following participation in the new service, to bishops and diocesan liturgical commissions.

Urban Crisis: Rain for Fire

Like the first drops on a parched forest, Presiding Bishop John E. Hine's call to meet the urban crisis—and General Convention's enthusiastic response—seem to have triggered a steady rain which U.S. Christians hope will help put out the fire this time as well as next.

In the four weeks that followed the Seattle Convention, nearly 40 requests for funds poured in to the offices of the Episcopal Church's Executive Council from community organizations in all parts of the country.

Although the \$3 million per year, voted by General Convention and the Triennial Meeting, will not be available until 1968, the Church's Executive Council did vote in September to re-arrange some few priorities in this year's program to provide limited funds for immediate urban-crisis work. A total of \$109,504 in allocations has so far been approved.

The organizations asking for urban-crisis funds range from the much publicized Delta Ministry in Mississippi to the lesser known Scholarship, Education and Defense Fund for Racial Equality (SEDFRE). Others include Operation Exodus, a group in Boston's black Roxbury area which is setting up a community school board; HOPE, a community development program in

Houston; the Citywide Citizens' Actions Committee in Detroit; and two other organizations—one in Jersey City and one in Milwaukee.

Following the Episcopal Church's Convention actions, other religious groups began to take similar steps. First the General Board of the National Council of Churches pledged approximately \$10,000, 10 percent of unrestricted funds, for "low return" investments in urban ghetto areas. A few weeks later the Methodist Board of Missions allocated some \$4 million for the same purpose.

Citing the Episcopal Church's action, the Christian Church's (Disciples of Christ) International Convention in St. Louis called upon all its agencies to consider "with the utmost seriousness investing funds in communities with a high incidence of poverty and discrimination."

The Executive Council of the United Church of Christ has created a special committee to examine that body's efforts in the ghettos and to break loose some financial support for programs and organizations. The United Presbyterian Board of National Missions, after wiring Bishop Hines that it would "work in concert," appealed for the establishment of a \$1 million urban-crisis fund from fellow Presbyterians.

Rabbi Marc Tannenbaum, Director of the American Jewish Committee of Interreligious Affairs, pledged his efforts to unlock Jewish resources to work with Christian leadership for a "collective contribution."

The Presiding Bishop's call brought other important responses too.

Bishop Ivol Ira Curtis of Olympia has called for a major diocesan effort in housing rehabilitation and job training for the Seattle Negro community. The proposed \$50,000 in urban-crisis grants would not affect other Olympia programs, he said, but would come from a special Thanksgiving Fund and from unrestricted gifts made to the diocese.

Bishop Horace W. B. Donegan of New York cancelled plans to complete the Cathedral of St. John the Divine, leaving the largest French Gothic cathedral in the world unfinished as a monument to "the present agonies in our cities."

In Milwaukee, Protestants, Jews, and Roman Catholics gathered for a rally in support of Father James Groppi, the controversial Roman Catholic priest who is leading the fight for open housing. New Mayor Walter Washington of Washington, D.C., spoke at the National Episcopal Cathedral there, saying, "The city does not have to be a place where incentive is lost, virtue threatened, and man himself dehumanized."

From Toledo comes the report of the Rev. Frank Musgrave, an Episcopal priest who led a citizens' committee for fair housing, and other religious leaders are seeking new ways to aid in the campaign for Negro equality after city voters decisively turned back a six-month-old open-occupancy ordinance. In Denver, Protestants, Roman Catholics, and Jews have banded together in an ad-hoc organization to raise \$100,000 to help disadvantaged persons in a minority-operated self-help program.

Roll Back The Barrel

Drinking in the U.S. is at an all-time high, with consumption of all alcoholic beverages averaging almost a barrel a year for each person over 21, according to the 1966 figures released by the U.S. Department of Commerce and the Internal Revenue Bureau.



Although an estimated 35 million Americans abstain, the drinking part of the population spends nearly \$13 billion for more than 3.5 billion gallons of whiskey, wine and beer every year. This is an increase of \$2.1 billion over five years ago. U.S. Secretary of Health, Education and Welfare, John W. Gardner, estimates that "as many as 25 million Americans" live with alcoholism—either as alcoholics or as members of families with alcoholics. To meet this growing national problem, his department underwrote a six-year survey by the Cooperative

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WHO HAS EVERYTHING.
AND FOR THE PERSON WHO
HAS
NOTHING.

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Episcopal Church Center,
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Enclosed is my check or money order in honor of:

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ADDRESS _____

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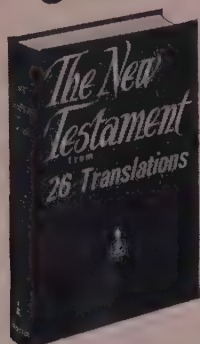
CITY _____

STATE _____ ZIP _____

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WORLDSCENE

Commission on the Study of Alcoholism.

This Fall the results, entitled "*Alcohol Problems: A Report to the Nation*," were released in book form at the North Conway Institute in Boston, Mass., a church-related organization dealing with the use of alcohol.

The Report asks the public to look at drinking patterns and to move toward modifying types of drinking that are damaging. Among the many recommendations are:

▶ Discourage drinking for its own sake, and integrate drinking with other activities, such as meals.

▶ Help young people adapt themselves to a predominantly drinking society.

▶ Reduce the emotionalism attached to drinking.

▶ Treat drunkenness as a medical-social rather than a legal-criminal problem, and channel major state and local agencies into developing special personnel to work in the area of problem drinking.

Unity: Busting Out All Over

While Church leaders take one cautious step after another toward Christian unity, many men and women in the pews are leaping forward lickety-split. To paraphrase an old song, unity is busting out all over the U.S.:

● **Amherst, Mass.**—Three large churches, Episcopal, Methodist, and United Church of Christ, each with more than 500 members, are moving towards closer cooperation. Clergymen and congregations are working and worshipping together.

● **White Rock, N.M.**—Roman Catholics and Episcopalians are exploring the possibility of constructing a single church for use by congregations of both communions.

● **New York, N.Y.**—Episcopalians have joined with 10 other major churches in a program designed to develop a comprehensive plan for the Christian mission in the Port of New York area, which encompasses

three states and a population of 10 million.

● **Houston, Texas**—The Rev. Has kin V. Little, long-time rector of St. Andrew's Episcopal Church, became the first Anglican to officiate at a wedding of an Episcopalian and a Roman Catholic with Vatican approval when he married his daughter, Jennifer Ann, to Myron Fuller Steves, Jr. In another part of the Lone Star State, 1,500 Roman Catholic and Protestant citizens of Arlington crowded into the Roman Catholic Church for an ecumenical sing-in (see photo).



● **Utica, N.Y.**—Clergymen and laity, representing United Presbyterian, Methodist, Baptist, Lutheran, Episcopal, and Roman Catholic Churches, are exploring a joint ministry in the rapidly-growing southeast part of the city.

● **Baltimore, Md.**—Two Episcopal parishes are working with four other inner-city congregations on a singing Sunday school program for all six churches.

● **Colorado Springs, Colo.**—The Rev. Douglas M. Williams, an Episcopal priest, has been named executive director of a new center established to train laymen of all faiths.

● **Newark, N.J.**—St. John's and St. Mark's Episcopal Church is considering jointure with two nearby churches, one Methodist and the other United Presbyterian.

● **Atlanta, Ga.**—An Episcopal congregation will soon move into a newly completed Roman Catholic church building where both groups will hold separate services.

● **Dallas, Texas**—At least one clergyman got a bit carried away

with ecumenical zeal recently. Police report that a Methodist minister drove into the fender of a Baptist clergyman's car, parked in a lot beside a Roman Catholic hospital.

Lay Readers And the Chalice

A large majority of the Episcopal Church's bishops intend to license some lay readers to administer the chalice during celebrations of the Holy Communion. Action allowing this practice, effective January 1, 1968, was taken by the Seattle General Convention in September.

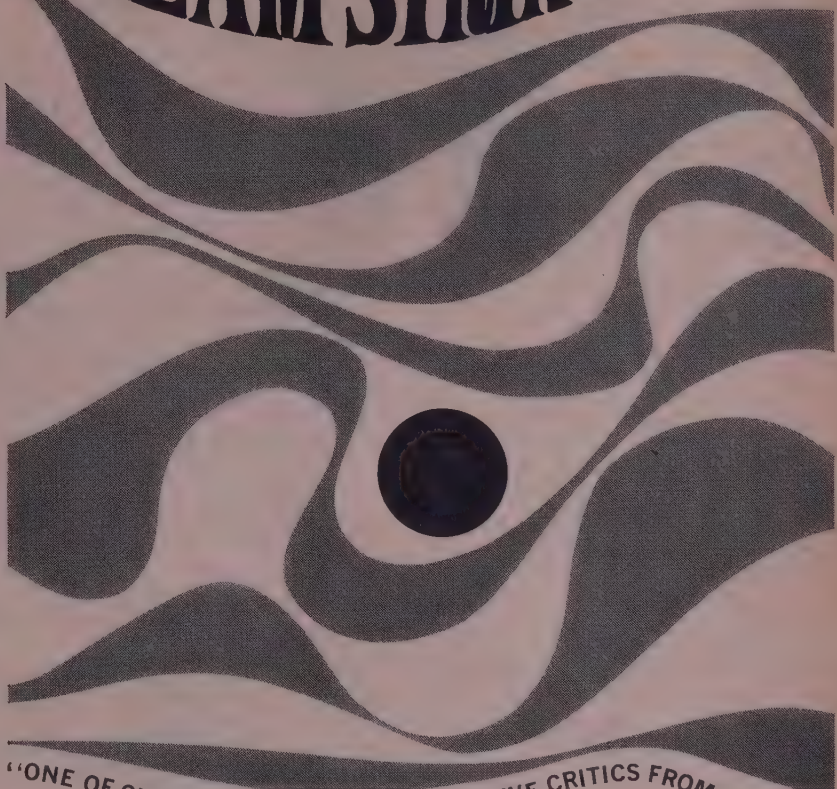
In a church-wide survey made last month by THE EPISCOPALIAN, 76 of 89 diocesans replied. Of these, two—Bishop William Moody of Lexington and Bishop John A. Pinckney of Upper South Carolina—said "No"; one Bishop is undecided; and the remaining 73 indicated that they intended to license some lay readers for this task.

Two diocesans said that they were saying "yes" reluctantly, and many enumerated the specific requirements which must be met before a license would be granted. These criteria included not only certain rules, procedures, and qualifications but, in some cases, acceptance of the idea by the local vestry and/or congregation. In most cases, the rector's request to have a lay reader licensed to assist must include evidence of a real need for such assistance.

Several bishops are granting such licenses for only one particular service, and in most cases, the license is good for no more than a year. It is, of course, valid only in the licensor's jurisdiction.

Bishop John Vander Horst of Tennessee commented, "Because this diocese has used—for many years with great good fortune—perpetual deacons, we are using this (new license) sparingly." Bishop Alfred Banyard of New Jersey and Bishop John S. Higgins of Rhode Island have already authorized a number of qualified lay readers for this special license. Bishop William Marmion of Southwestern Virginia, who will license some men this Fall for the January 1 implementation date, said, "I rejoice in General

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WORLDSCENE

Convention action on this subject and have always advocated it."

Supreme Court Enters School Squabble

After lengthy debate between the National Council of Churches and the U.S. Government, the Supreme Court has stepped into the church-state controversy over schools, public and parochial. In 1964—the last time the Court ruled on a major church-state issue—it barred mandatory Bible reading in public schools.

The latest issue was raised in a suit brought before the Court by seven New York residents, contesting the use of federal funds to aid



church-related schools. The NCC strongly favored the test, since its member bodies are on record as being opposed to federal aid to parochial education. The U.S. Attorney General, on the other hand, urged the Court to ignore the issue in his attempt to defend the administration's Elementary and Secondary Education Act of 1965 which provides certain types of financial aid to church-related schools.

The Court is not expected to announce a decision until sometime next year. Many observers believe that if it rules in favor of the New York residents, it will open the floodgates for similar lawsuits across the nation.

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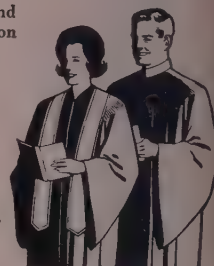
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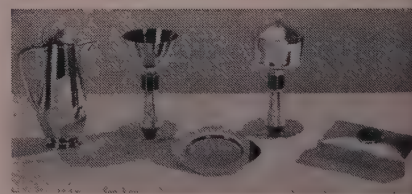
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THE EPISCOPALIAN

schools are owned and operated by the Roman Catholic Church; enrollment this Fall covers more than five million students. Next to the Roman Catholics, the U.S. religious body with the largest number of day schools is the Lutheran Church-Missouri Synod (1,400 schools with some 160,000 pupils). Other religious bodies with smaller though significant numbers of related schools include the Episcopalians, the Amish, the Adventists, and the Greek Orthodox.

Twenty-one states provide transportation for parochial school pupils; the same number prohibit it. The eight other states have taken no action on the issue. With regard to textbook aid for denominational school students, eleven states allow the supply or loan of textbooks to parochial pupils, and nine states have barred it. The 30 remaining states have taken no action.

In its latest year-end report on litigation, the American Jewish Congress listed 32 current lawsuits on church-state and religious freedom issues pending before the lower courts. Half of them were related to government aid for church-related schools. School bus transportation of children accounted for eight of them. Four suits were related to the inclusion of religious schools in the benefits of the Elementary and Secondary Education Act of 1965, and four dealt with the use of publicly owned textbooks by students in religious schools.

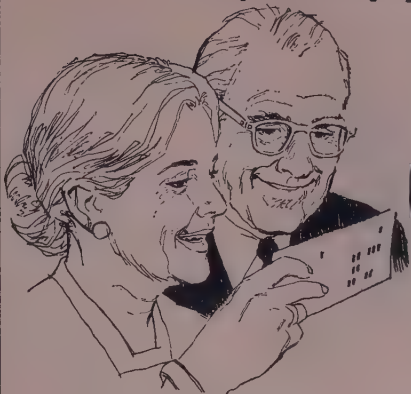
Statewide battles over aid to parochial education are being fought this Fall in New York, Pennsylvania, New Hampshire, Rhode Island, New Jersey, and Michigan. In an editorial in *Christianity and Crisis*, Arthur J. Moore, a Methodist lay theologian, declared that the national need is for "a hard look at the whole context of education, public and private, in our society."

Thaw On The Steppes

Svetlana Alliluyeva, Josef Stalin's daughter, represents a trend among Russian youth today, observes the Rev. Earl S. Poysti, a radio missionary based in Monte Carlo.

Other observers back him up, pointing out that since the blood-smearred flag bearing the hammer

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WORLDSCENE

and sickle rose over the Kremlin fifty years ago this Fall, vast changes have taken place within the Soviet Union and its satellite countries.

Systematic efforts to exterminate religion began in Russia in 1917, while the revolution was not yet securely established, and continued for decades with slowly lessening vigor. Similar attempts followed in the East European countries occupied by the Soviet Union at the end of World War II. But in recent years—along with continued reports of persecution, especially in the case of Jews and Baptists—the Communists have taken a softer and more subtle line in dealing with religion.

Nauka i Religia, the chief Soviet anti-religious monthly, relies a great deal on humor, poking gentle fun at religion through a series of cartoons. Another publication, *Komsomolskaya Pravda*, actually pub-



lished a long letter recently praising religion and criticizing atheism. It also published a reply, but the terms in which atheism was defended were philosophical and not abusive.

From other Communist capitals comes similar news. Commemorating the 450th anniversary of the Reformation, the government of East Germany published a generally favorable biography of Martin Luther, although West Germany described it as one written from a materialistic and Marxist point of view. In Bulgaria, an Orthodox monastery, which had been transformed into a museum five years ago, was reopened as a monastery.

Rumors from Hungary predict

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at the government is ready to reach an agreement with Josef Cardinal Mindszenty, which will allow the aging Roman Catholic primate to end his ten year exile in the U.S. Embassy at Budapest.

Only in Albania and Red China does the old Marxist vehemence against religion still exist. A recent visitor to China reports that just two church buildings—one an Anglican Cathedral—remain open on the whole Chinese mainland. The Rev. George I. F. Thompson, an Anglican clergyman, returned from Beijing to say that "Christianity, along with all other religious philosophies and faiths, is being ridiculed, suffocated, and driven underground."

Bishop Sterling to Resign in March

Bishop Chandler W. Sterling has announced he will resign March 1, 1968, as head of the Episcopal Diocese of Montana after 11 years in the office.

In making the announcement, the 65-year-old prelate noted that bishops are elected for life, and that it is traditional for them to remain in their dioceses until retirement. But the custom is passing, he said, along with the "paternalistic nineteenth century religion" which fostered it.

He told his Standing Committee he was convinced a bishop's "usefulness and effectiveness" decline after 10 years in a diocese and recalled that, when elected, he had said he would "give 10 years to the work of a bishop in the Diocese of Montana, God willing."

Bishop Sterling, who is also president of the American Church Union, said he had "made some changes in the structure of the church in Montana" which were necessary, but some were unpopular. It is time for me to step out, to allow a successor—free of the burden of these past decisions—to carry on the work of church renewal in Montana."

Throughout his tenure, the Bishop had urged his clergy and laymen to abandon what he called the "folk religion" of the nineteenth century in favor of more direct church involvement in practical concerns of

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WORLDSCENE

the twentieth century, notably civil rights.

In his charge to his eleventh diocesan convention, he said Christianity has come to be "more on the side of helping sufferers endure their miseries, rather than rebuilding the institutions which cause suffering."

A social revolution he had predicted at the beginning of his tenure, he said, is now underway, and he told convention delegates that among the changes in store for the church are:

- The passing of Sunday schools
- Taxation of both real and invested church-income property;
- Non-pastoral priests serving independently of a parish;
- Changes in the form of the local parish itself.

The Bishop of Montana was born in Dixon, Ill., earned degrees from Northwestern University and Seabury-Western Seminary. He was ordained in 1938 and served Illinois parishes until 1950, when he moved from Illinois to a Nebraska mission field. In 1956, he was named bishop coadjutor of Montana and became bishop in February, 1957.

Stamp Out

It was nip and tuck for a while but at last it appears that eager lickers will have an official Christmas stamp to put on their cards this yule.

The trouble began when the Post Office decided to issue a slightly larger version of last year's stamp which shows a fifteenth century painting by Flemish artist Hans Memling, in which Mary is holding the child Jesus and an open book.

Foul, cried the Protestants and Other Americans United for Separation of Church and State. "That's no book," they told a U.S. district court, "that's a Roman Catholic Missal she's holding." Postmaster General Lawrence O'Brien, they alleged, was guilty of proselytizing for his faith.

U.S. District Judge Alexander Holtzoff dismissed the charges, however, as "remote and far fetched."



SHORTENING HEMS IN MISSION

IF YOUR PARISH or congregation has decided to do a mission-study this year, you have probably picked the 1967-68 unified theme, "Christ and the Faiths of Men," or the alternate, "Japan," using materials from Friendship Press, the publishing arm of the National Council of Churches.

It is hardly surprising, considering all the denominations involved, that year after year this proves to be the most dazzling mission study wardrobe any congregation could hope to find even in its most cherished treasuries.

For example, at least twenty-three items (books, study guides, and audio-visual aids) are available this year on the main theme, and nineteen items are available on the alternate. Six books constitute the basic ensemble for each.

Sadly I must share my conviction, after reading these materials, that 1967-68 is not a vintage year (or whatever one says about clothes) for Friendship's mission study designs.

The themes are relevant and challenging enough. In this shrinking, jet-age world, where we Christians are only one out of three of the world's population—and by 2000 D. will be only one out of five—the theme of the Christians' encounter

with other faiths could hardly be more vital, and urgent. And as for Japan, some of the new religious movements in that country, such as Soka Gakkai, are not only related to the major theme, but also fascinating in their implications for the American scene.

The difficulty lies not in the themes, but in the forms chosen for executing these themes. The forms are embarrassingly familiar and (what is worse) predictable: a basic source book written by a Christian, appreciatively but nonetheless critically, dealing with the various faiths of the world in the light of Christ (*Encounter of the Faiths*); a Bible study written by a Christian convert from another faith (*The Bible and the Faiths of Men*); and a manual relating the previous two books to the ongoing life of a parish study program (*Study-Action Manual on "Christ and the Faiths of Men"*).

Dr. Carpenter, Dr. Devadutt, and Mrs. Hunter, to be sure, have each executed their assignments remarkably well. But that is not the point. The best of a particular form is still not particularly serviceable if the form itself is outdated.

I would have no quarrel with these forms, if this were the year of our Lord 1957, or 1947, or even 1937.

They were in style then. Or, even better, they were new. But seeing them in 1967 is like watching an old Hollywood musical on TV, where the styles make uncomfortable watching, even if the story line is vital.

I think we have a right to plead for up-to-date forms for our parish mission-study program and materials. We are learning that "The Medium is the Message." It is equally true that "the form is the Message." Why then are we offered, as the main study book for the 1967-68 theme, one which in its content eloquently argues for dialogue with other faiths, but in its form is a monologue, written by a Christian?

How exciting it would be if Friendship Press had put a book in our hands whose content and form said the same thing: with chapters featuring straight talk between a black Muslim and a Christian, or a Hindu describing how he sees the Christian in India, and why he has never been tempted to become one. Or how about a 1967-style Bible study book: say, a study of Matthew's Gospel written by a convinced Buddhist or a convinced secularist? That style could provoke some genuine

Mission Study Books

Encounter of the Faiths by George Wayland Carpenter (\$1.75);

The Bible and the Faiths of Men by Vinjamuri E. Devadutt (\$.85);

Study-Action Manual on "Christ and the Faiths of Men" by Carman St. John Hunter (\$1.25).

The Response of the Church in Changing Japan edited by Charles H. Germany (\$1.75); **Reconciliation and Renewal in Japan** (revised edition) by Masao Takenaka (\$1.75);

Stranger in the Land by Robert Lee (\$2.95).

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dialogue in Christian Bible-study groups.

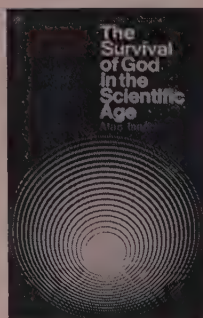
All is not lost, however. The "forecast" for 1968-69 looks as though much more experimentation with new forms is coming. And there's a lot that can be done with this year's books. Even with an old-style hem-

line and shoulder pads, a pair of inventive scissors can do wonders. So here: cut and snip where you will. You need not follow every line of every book; use those parts that seem best to you. Haunt your local bookstores for books written by convinced men who are not Christians.

Import men of other faiths into your study group (church school, youth or adult) who can enter into dialogue with your Christians. See what new designs you can devise: just be sure it is a true design for dialogue, in both content and form.

—RICHARD N. BOLLES

Has Science Killed God?



The first two-thirds of *THE SURVIVAL OF GOD IN THE SCIENTIFIC AGE* (Penguin, \$1.25) deals with a contemporary scientific view of the evolution of matter, life, mind, and human behavior and language in purely naturalistic terms.

In this portion author Alan Isaacs does not mention God. In the last third the author deals with the subject implied by his title. Mr. Isaacs offers naturalistic explanations of how the idea of God emerged in human evolution and attempts to show why no grounds for such an idea can be supported in the age of science.

Among books which seek an understanding of the universe and of man in purely secular terms, this effort is rather good, although not profound. It is interesting, well written, and marked throughout by the author's honesty and care not to assert more than the best-informed scientific judgment can support. This gives it a balanced and non-contentious outlook. In general it is reliable and rather well-informed scientifically, although there are a few rather peculiar exceptions.

Throughout his argument Mr. Isaacs uses what amounts to non-scientific, secular substitutes for what would otherwise be supernatural determinants in the course of events. Thus he sees the existence and evolution of matter as driven from within

by a mysterious urge toward organization and complexity. Living cells evolve and develop in response to an innate survival-seeking attribute.

Human behavior, in his view, developed in response to three instinctive drives: self-preservation, propagation of the species, and gregariousness. Man's idea of God emerged in response to three fears: death, infertility, and loneliness.

Using principles like these from outside science, Dr. Isaacs implies that a full explanation of the universe from elementary particles through atoms, molecules, living cells, and mind, to man and God can be had without reference to any reality transcendent to space and time. For those who find this kind of understanding satisfying, this is one of the better books they could read.

Science by definition is the study of nature, and nature is the sum total of objects and events in three-dimensional space and time. The contemporary scientific age seeks to make science all-encompassing. This it achieves by denying the reality of, or at least refusing to make any reference to, anything transcendent to space and time. In such a framework of conviction it is at best, as this book shows, extremely difficult for God to survive in a scientific age.

But the scientific age, in common with all other ages in history, will pass. In the age which follows, science will be even more widely practiced than it is now, but it will not be the soul of the age as it is today. It will simply be taken for granted in the same way that exploration of the earth is today. It occurs to me, after reading *The Survival of God in a Scientific Age*, that in the end the survival of the scientific age may be more at stake than the survival of God.

Indeed, here and there author Alan Isaacs seems to hint that there may be more in man's behavior and his experience of God than his own rather facile explanations suggest. In the age which follows the scientific age men may be seeking to understand the mysteries of existence, life, and selfhood in deeper terms than those exclusively dictated by science. When they do, they might just possibly run on to God again.

—WILLIAM G. POLLARD

Machines, Ritual, And Shin Bones

One of our few majestic generalists, Lewis Mumford has, in his twenty-two books, ranged from archaeology to biology, to linguistics, to art, giving us a panoramic view of man on earth. As astronauts see the shape of whole continents, so Mr. Mumford lifts us to a point where we can discern the shape of cultural cycles, the mighty movements in history.

His latest, *THE MYTH OF THE MACHINE* (Harcourt, Brace & World, \$8.95), sets out to demonstrate that the important evolutionary factor about man was not that he was a tool-maker, but that he developed ritual, language, social organizations and gardens.

From earliest times, Mumford argues, man was not primarily concerned with simply snatching food. Men had, from the first, "a dim consciousness of the mystery of their own being" and felt compelled to make "a grave religious response." Man's awe at the transcendent was mingled with his awareness of his own sexuality, so his earliest religious

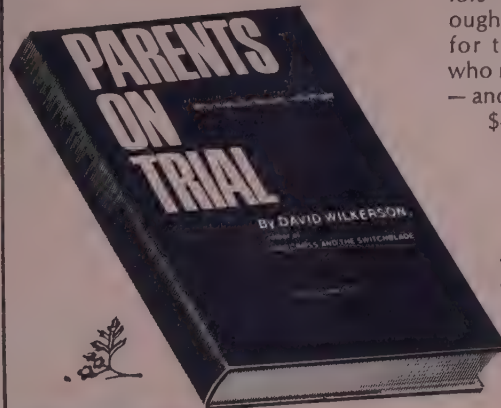


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Two for a Bridge

REACTIONS to two current films, Bob Dylan's *Don't Look Back* and Warren Beatty's *Bonnie and Clyde*, vividly illustrate the "generation gap." In both, "older adults" tend to be horrified or disgusted by violence, poor taste, and raw language.

Many "younger adults," however, are finding in these films allegorical statements concerning present-day American society, humor, "religion," and effective communication with the persons up there on the movie screen.

In *Don't Look Back*, Bob Dylan is asked if he considers himself "religious." He makes a funny face and promptly answers "no." Thus he is denying the trappings of organized religion. He cannot deny he is religious in the sense youths understand the word today, however. They hear humanness, compassion, and servanthood clearly in the songs he sings.

In *Bonnie and Clyde*, two members of the gang that will eventually murder eighteen men are driving into a nearby town to pick up five fried-chicken dinners. "It must be strange for you—you being a preacher's daughter," he remarks to her. "What kind of church was he a preacher in?" "Baptist," she says. They drive along in silence for a few moments. Then he says, "We were Disciples of Christ."

The Dylan film is the more philosophical of the two, if less sophisticated. Don Pennebaker managed to have his camera seemingly everywhere during a Dylan tour of British cities. So we are with Dylan during concerts, a *Time* interview, backstage tension and relaxation, and talking with teenagers.

Throughout, Dylan refuses to moralize while moralizing—that is, he won't "label" his music, or himself. He says, easily, he's just a pop-singer or folk-singer, while at the same moment a great hall outside his dress-

ing room is filling to capacity with youths who have come to hear prophet.

Dylan and "youth" speak together in a kind of rhythmic, shorthand, bal and non-verbal communication which cuts to the bone. In doing so they redefine for themselves (and therefore, ultimately for society) love, God, brotherhood, loneliness, success, failure, success, and Jesus.

Bonnie and Clyde, directed by Arthur Penn, is entirely different. It is a film especially concerned with two persons (Warren Beatty as Clyde and Fay Dunaway as Bonnie) and flashes with violence from beginning to end—like, if you will, American history from Indian massacres to Vietnam from the "Boston Tea Party" to Newark. But here are two kids—dangerous, sensitive, murderers, comics with a coke, who end up in headlines with their blood smeared over the ground.

The film reminds me of what a Harvard student recently told his mother when she asked him about his plans after schooling. "I just live from day to day," he replied. "I don't draft. Vietnam. Maybe a world war. I can't make future plans, really. I can't live any other way."

Maybe, in the interest of communication between generations, "older adults" ought to sit through both these films and risk anger and shock to their cultural sensibilities. This could lead to asking some basic questions and maybe real dialogues with the "youths" in their families.

—MALCOLM BOYCE

Pier Pasolini's widely admired film "The Gospel According to St. Matthew," is now available for rental in 16 mm prints, with versions in English, or in Italian with subtitles. For full details write Brandon Films, Inc., 221 West 57th Street, New York, N.Y. 10019; Film Center, Inc., 221 East Huron Street, Chicago, 60611; or Western Cinema Guild, Inc., 244 Kearny Street, San Francisco, Cal. 94108.

I.T.O. REPORT

Continued from page 22

elfare program for Vietnamese refugees to purchasing land in Bogota, Colombia, for the first Spanish-speaking Episcopal congregation there, presently without facilities of any kind for their worship.

Also included are the two largest grants on the list. The Nippon Sei Ko Kai Pension Fund will receive \$350,000 which, combined with an equal grant from the Diocese of Massachusetts, makes it possible to launch this highly desirable project immediately. The Pension Plan will cover all regularly employed workers in the Japanese Church and widows of clergy members.

The Diocese of Mexico begins its first ten-year period of preparing for autonomy. Plans include division into three dioceses and development of administrative agencies and the capital tools needed for responsible independent life. A grant of \$250,000 will establish a revolving loan fund, and a basic capital fund for long-term development or endowment.

Eighteen grants go to U.S. dioceses, among them one to the Chapel of St. John the Divine in Champaign, Illinois. In 1927, the partially completed chapel was opened for worship. Today—forty years later—it is still incomplete.

A small six-room frame house serves as Student Center for the University of Illinois and a chaplain's residence. It is also used for conferences, instruction classes, lectures, study groups, Canterbury and other student programs and activities. On Sunday mornings, classes are held in the chapel boiler room and utility room. The grant of \$25,000 will be added to a building-fund campaign being conducted by the Diocese of Springfield.

The final fifteen grants go to a variety of organizations and purposes and include scholarships, the Church Society for College Work, and the Re-lying Fund for Deaconesses.

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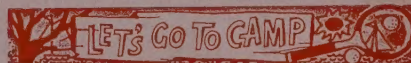


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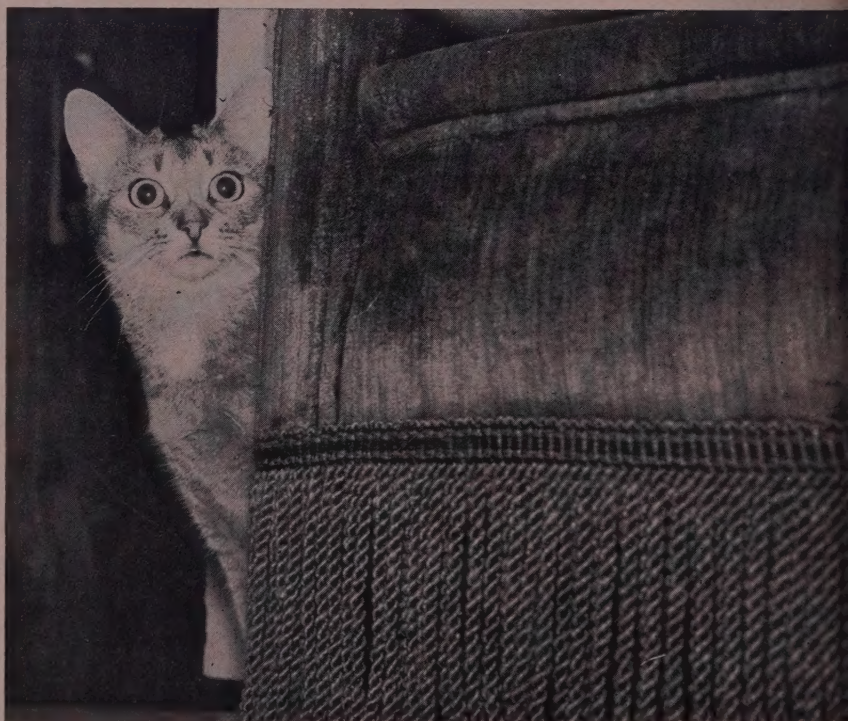
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A group of Episcopal churches in Sussex County, Delaware, is working toward an "Association of Episcopal Churches in Sussex County." A central clearing house and office will be established to help these churches combine several ministerial possibilities. The office needs equipment such as a typewriter, an addressograph, and filing cabinets. If you know where any of this equipment might be available, please write to the Rev. Jack M. McKelvey, Episcopal Church of St. John the Baptist, 503 Chestnut St., Milton, Delaware 19968.

If your parish or mission wishes to list church supply needs or surplus, please write: Have and Have Not Editor, THE EPISCOPALIAN, 1930 Chestnut Street, Philadelphia, Pa. 19103.

So What's New?



"Is Convention over? Is it okay to come out now?"

Calendar of prayer

DECEMBER

Virginia, U.S.A.: Robert F. Gibson, Jr., Bishop; Robert B. Hall, Coadjutor; Samuel B. Chilton, Suffragan. (For many more missions to meet population increase; a ministry to those in high-rise apartments; effective inner-city, as well as town and country, work; a new understanding of mission.)

Virgin Islands, West Indies: Cedric E. Mills, Bishop. (For work in remote rural and heavily populated areas; replacement of St. Philip's School building on Tortola; the companion relationship with Maryland.)

Waiapu, New Zealand: Norman A. Lesser, Archbishop; Wiremu N. Panapa (Aotearoa), Suffragan. (For Maori youth drifting into town seeking employment and facing the temptations of city life; more Maori clergy to give pastoral oversight to Maoris in city and country; patience and faith as the two races grow more closely together.)

Waikato, New Zealand: John T. Holland, Bishop. (For new parishes, more clergy, and adventurous planning in towns and cities; mutual responsibility and interdependence of priests in remote country areas; the MRI project of assisting resettlement of Solomon Islanders in Fiji.)

Wakefield, England: John A. Ramsbotham, Bishop; Eric Treacy (Pontefract), Suffragan; Victor G. Shearburn, Assistant Bishop. (For work in this heavily industrialized area; the four country parishes; the Community of the Resurrection at Mirfield.)

Wangaratta, Australia: Theodore B. McCall, Bishop. (For the 4,400 Australian missionaries serving in 76 countries; success of the united Protestant and Roman Catholic appeal to the Australian government to increase overseas aid.)

Washington, U.S.A.: William F. Creighton, Bishop; Paul Moore, Jr., Suffragan. (For a clear, courageous witness as this diocese undergoes growth and rapid change; continuation of the fruitful companion relationship with Tokyo.)

Wellington, New Zealand: Henry W. Baines, Bishop; Gordon M. McKenzie, Assistant Bishop. (For a new liturgy; a basis of union and pattern of joint action for five negotiating Churches; a united loyalty to Christ on the part of Maoris and Europeans; the Chinese congregations.)

West Buganda, Uganda: Sutefino S. Tomusange, Bishop. (For more, better educated clergy; more lay workers; pastoral work among the nomadic tribes; the ten-year development plan of the Church in Uganda.)

West Missouri, U.S.A.: Edward R. Welles, Bishop; Robert R. Spears, Jr., Suffragan. (For ecumenical activities, e.g., a parish shared with Roman Catholics and Presbyterians; work in rural and metropolitan areas; MRI projects overseas; especially in Lucknow and Chota Nagpur.)

West Texas, U.S.A.: Everett H. Jones, Bishop; R. Earl Dicus, Suffragan. (For the Intercultural Mission ministering to Mexican-Americans and Negro-Americans; the companion relationship with the Diocese of Kyushu.)

West Virginia, U.S.A.: Wilburn C. Campbell, Bishop. (For the clergy in the inner city and in isolated rural posts; college work; the School of Religion for laymen; the work of the Church's Appalachia South; the companion relationships with Central Tanganyika and Pakistan.)

Western Kansas, U.S.A.: William Davidson, Bishop. (For St. Francis Boys' Homes; St. John's Military School; the special MRI relationship with Nagpur, India.)

Western Massachusetts, U.S.A.: Robert M. Hatch, Bishop. (For ministry to college students; development of inner-

city work; establishment of housing for the aged; the companion relationship with North Dakota; the developing relationship with the Province of West Africa.)

15 Western Michigan, U.S.A.: Charles E. Bennison, Bishop. (For completion of the cathedral and diocesan center; the companion relationship with Kimberley and Kuruman.)

16 Western New York, U.S.A.: Lauriston L. Scaife, Bishop. (For a continued strong ecumenical approach in urban and suburban missionary work; even greater lay leadership; the companion relationship with British Honduras.)

17 Western North Carolina, U.S.A.: Matthew G. Henry, Bishop. (For the clergy in isolated mountain areas, the companion relationship with Nassau and the Bahamas.)

18 Western Szechwan, China: Ho-Lin-Ku, Bishop. (For Christians in China remaining steadfast during these troubled days.)

19 Willochra, Australia: Thomas E. Jones, Bishop. (For the itinerant ministry in this thinly populated diocese; freshness of vision in clergy and people; the companion relationship with Northwest Texas.)

20 Winchester, England: Sherard F. Allison, Bishop; Kenneth E. N. Lamplugh (Southampton), Suffragan; Nigel E. Cornwall, Assistant Bishop. (For new churches for new housing areas; joint building projects with the Methodists and others; the ecumenical chaplaincy at Southampton University.)

21 Windward Islands, West Indies: Harold G. Pigott, Bishop. (For more priests prepared for hard, lonely work in carrying on and extending the Church's influence; ways of teaching the principles of Christian stewardship; the Church during this time of political change, as the islands have entered, or are entering into, associate statehood with Great Britain.)

22 Worcester, England: Lewis M. Charles-Edwards, Bishop; Philip W. Wheeldon, Assistant Bishop; and John R. Weller, David H. Saunders-Davies, and Clifford A. Martin, Honorary Assistant Bishops. (For work in this largely agricultural diocese.)

23 Wyoming, U.S.A.: J. Wilson Hunter, Bishop. (For work among the Shoshones on the Wind River Reservation; the residential care program, mostly for Indians, in former schools.)

24 Yokohama, Japan: Stephan K. Iwai, Bishop. (For more young clergymen prepared to present the Gospel in this radically changed world; the Church as it copes with rapid urbanization.)

25 Christmas Day

26 York, England: Frederick D. Coggan, Archbishop; Hubert L. Higgs (Hull), Douglas N. Sargent (Selby), and George D. Snow (Whitby), Suffragans; Mervyn Armstrong, Assistant Bishop. (For reorganization to meet clergy shortage and population movement; lay training; industrial missions; rural work.)

27 Yukon, Canada: Bishop, Vacant. (For the clergy who travel extensively visiting outstations as well as mining, tourist, and road maintenance camps; new methods of ministry to meet changing conditions.)

28 Yun-Kwei, China: Bishop, Vacant. (For Christians in China.)

29 Zambia, Central Africa: Francis O. Green-Wilkinson, Archbishop; Filemon Mataka, Suffragan. (For the schools and hospitals; St. John's Seminary, Lusaka; shared with all Provinces; means to take advantage of the opportunities in the main towns, especially on the Copperbelt.)

30 Zanzibar and Tanga, East Africa: William S. Baker, Bishop; Yohana Lukindo and Robert N. Russell, Assistant Bishops. (For the Christian community as they increase their efforts to make the diocese self-sufficient; the expatriate lay missionaries doing educational and medical work.)

31 Zululand and Swaziland, South Africa: Alphaeus H. Zulu, Bishop. (For the Bishop, that he may win his way to acceptance among the white people; the 34 parishes, each covering a huge area and containing outstations and chapelries; the schools and hospitals.)

KNOW YOUR DIOCESE

The Episcopal Church in the State of Nevada was constituted as a separate missionary district in 1907 after being part of other missionary jurisdictions since 1859.

In a 110,540 square-mile area with a population of approximately 285,279, the Missionary District of Nevada has over thirty parishes and missions with nineteen clergymen. The priests are assisted by sixty-eight lay readers in ministering to 8,717 baptized members (4,702 communicants). Three workers in the district are women who serve as "lay vicars" of congregations under appointment by the national Executive Council. Although this job designation, previously under the United Thank Offering, has been discontinued, the support of these three persons' valuable work will be maintained.

The Missionary District of Nevada is undergoing a restructuring which will divide its churches into four areas. Each group of churches will have a regional planning committee which in turn will be represented on the District's planning committee. Clergymen, staff, and lay persons, including representatives of the Episcopal Churchwomen, will serve on the area committees. The committees will plan programs to include—not to be limited to—Christian Education, Missions, MRI, Evangelism, Community Action, Ecumenical Relations, Finance, and Stewardship. Area coordinators will be appointed to work with Bishop Wright and the District planning committee.

Prior to adoption of the area plan, Bishop Wright said the suggestion was made that the District be reorganized in such a manner to allow new planning of programs in the various areas to take advantage of expert knowledge on the part of the laity. "I cherish the day when we will use to a far greater degree the professional abilities of our lay people," the Bishop commented.

In May, 1966, the Episcopal Church joined the Campus Christian Association on the Reno campus of the University of Nevada. In February of this year, an Episcopal priest was appointed by the Bishop to be a chaplain on the campus of Nevada Southern University.

The District's department of Community Action (formerly Christian Social Relations) has undertaken a study of the problem of transients in Nevada, recognizing special needs for these people. Divided into four classifications, the groups are: Armed Forces personnel; construction workers in the state for a short time; those in the state for a limited need or purpose (such as divorce, or because of an accident); and vagrants.

The Episcopal clergy of Nevada appealed to the 1967 state legislature to enact a set of laws that will clearly demonstrate the separation of functions between Church and State. The hope was that passage of such laws would

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MISSIONARY DISTRICT OF NEVADA



eliminate many of the abuses now present with regard to marriage and remarriage in Nevada.

Nevada Episcopalians are involved with Mutual Responsibility both within the state and overseas. Twenty-eight of the District's parishes have companion relationships and the District as a whole is helping support theological students in Polynesia.



The Rt. Rev. William Godsell Wright, Bishop of Nevada, was born in Greenville, Illinois, the son of William and Edith Wright. He was graduated from the University of Illinois in 1927 with a Bachelor of Arts degree. He received his theological education at the General Theological Seminary, New York City, where he received both Bachelor and Doctor's degrees. In 1952, Daniel Baker College honored

Bishop Wright with a Doctor of Divinity degree.

Following his ordination to the diaconate in April, 1930, and to the priesthood in December of the same year, Bishop Wright served in the following parishes: St. Paul's New Haven, Connecticut, 1930-33; Trinity, Newton, Connecticut, 1933-38; Trinity, Wethersfield, Connecticut, 1938-40; St. Paul's, Cleveland Heights, Ohio 1940-43; and St. Clement's El Paso, Texas, 1940-53. He was director of the Home Department of the Episcopal Church's National Council from 1953 to 1960 and has been a member of General Convention's Joint Commission on Expenses.

The House of Bishops elected him to become Bishop of Nevada in 1959, and he was consecrated to that office on February 4, 1960.

Bishop Wright and the former Marian Swannell were married on June 3, 1930. They have two children.